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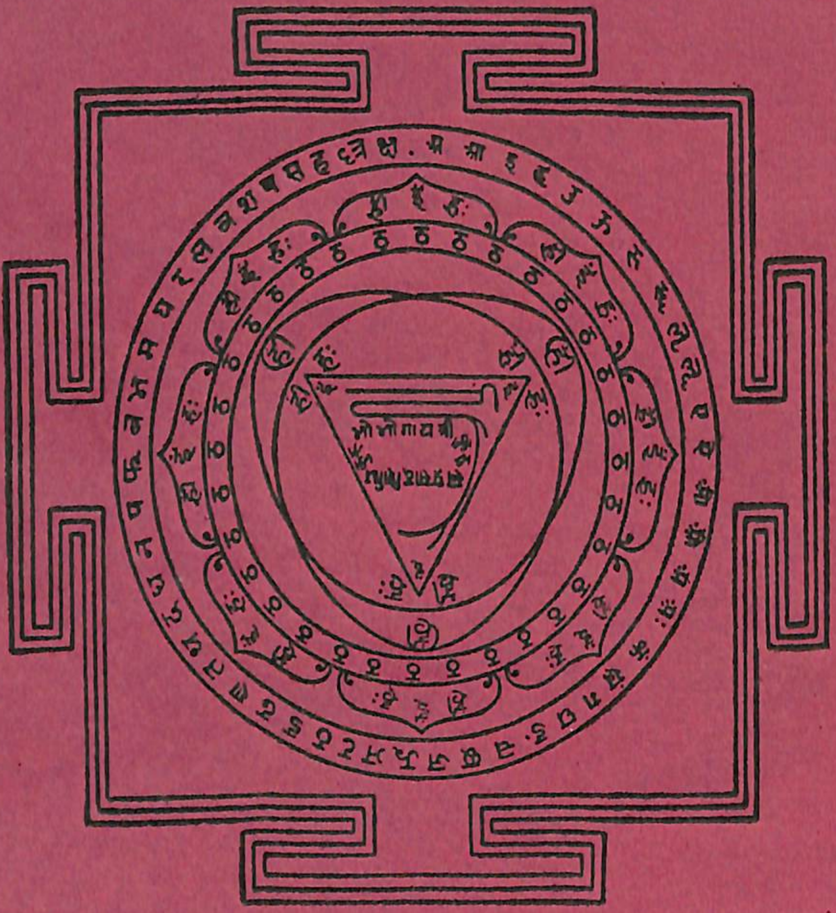

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WITH A NEW COMMENTARY

BY

THE KAULĀCĀRYA SATYĀNANDA

TRANSLATED WITH INTRODUCTION

BY

JÑANENDRALĀL MAJUMDAR

TOGETHER WITH A FOREWORD

BY

ARTHUR AVALON

(Second Edition)

PUBLISHERS :

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PUBLISHER'S NOTE

The Orientalists' system of transliteration has been followed in this work.

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ऋ ṛ, ॠ ṝ, ऌ l̤, ॡ l̤̄
ए e, ऐ ai, ओ o, औ au, ं ṃ or ṁ, : ḥ.

क् k, ख् kh, ग् g, घ् gh, ङ् ṅ,

च c, छ् ch, ज् j, झ् jh, ञ् ñ,

ट् ṭ, ठ् ṭh, ड् ḍ, ढ् ḍh, ण् ṇ,

त् t, थ् th, द् d, ध् dh, न् n,

प् p, फ् ph, ब् b, भ् bh, म् m,

य् y, र् r, ल् l, व् v, श् s',

ष् ṣ, स् s, ह् h, ळ् ḷ.

FOREWORD

SOME few years ago Mr. Jñānendralāl Majumdar brought me a Saṁskrit MS. containing an unpublished Commentary of of the Īs'opaniṣaḍ. I have here published it for the first time. The author was, I am informed, a Bengali Tāntrika Kaulāchārya of the name of Satyānanda. I was told at the time that other Commentaries might be available. This one appeared to me to be of peculiar value as having been written with all lucidity and boldness from the standpoint of the Advaitavāda of the S'ākta-Āgama.

It explains that Brahman or Chit is Nirguṇa and Saguna. In the former which is pure and perfect Consciousness, there is neither Svagata, Svajātīya or Vijātīya Bheda (Mantra 4). But when associated with Guṇa, that is from its energising aspect It manifests as Mind and Matter. The first is the Kūtastha or Svarūpa and the second the Taṭastha aspect. There is an apparent contradiction between these aspects; the first being changeless, formless and the other with change and form. There is only one Brahman and, therefore, being changeless It cannot in Itself change into what is different. The Brahman, however, is associated with Its own Māyā-S'akti of the three Guṇas, which Power, being infinite and inscrutable, evolves into the world. What then is Māyā? I have dealt with this subject in my volume "Shakti and Shākta" in which I have explained the meaning of the concept according to the Māyāvāda of S'aṁkara and the S'aktivāda of the Āgama. To this I refer the interested reader. Satyānanda

quite shortly and broadly explains Māyās'akti to be not some unconscious non-real non-unreal mystery, sheltering with, but not Brahman; but to be a S'akti, one with the possessor of S'akti, (S'aktimān) and therefore Consciousness. He says (Mantra 1) "This Māyās'akti is Consciousness because S'akti and possessor of S'akti not being different She is not different from Brahman. She again is Mūlaprakṛti, the material cause of the world composed of the Sattva, Rajas and Tamas Guṇas." In the Commentary to Mantra 7 he says, "Māyā who is Brahman (Brahmamayī) and is (therefore) Consciousness (Chidrūpiṇī) holds in Herself unbeginning Karmik impressions (Samskāra) in the form of Sattva, Rajas and Tamas Guṇas. Hence She is Guṇamayī despite Her being Chinmayī. The Guṇas are nothing but Cit-s'akti because there is no second principle. Brahman which is perfect Consciousness creates the world as Māyā composed of these Guṇas and then Itself assumes the character of Jīva therein for the accomplishment of Its world-play." All is thus at base Consciousness (Cit). There is no unconscious non-Brahman Māyā. There is (Mantra 1) nothing Unconscious in this world for S'ruti says "All this is Brahman" and Brahman is Consciousness. But how then is there an appearance of Unconsciousness? This he says (*ibid.*) is due to the fact that Māyā-s'akti is a controlled consciousness. It is controlled in order that Jīvas may enjoy the fruits of their Karma. The effect of such control—negation, Niṣedha, as others call it—is that Consciousness appears to be limited. As the Commentary to the 8th Mantra says, Ātmā as Nirguṇa Kūtastha is bodiless. But Saguṇa Ātmā or Jīva has body. Consciousness has thus a perfect and imperfect aspect. It is perfect as the Kūtastha and imperfect as Jīva with mind and body. Yet Māyā-s'akti is Herself conscious, for She is one with S'aktimān. She appears in the form of the world as apparently unconscious matter through Her unscrutable powers by which She appears

to limit Herself as Consciousness (Cidrūpiṇī). The One Perfect Consciousness then appears in dual aspect as mind and body. Both are at base Consciousness and therefore the objects of worldly experiences are nothing but Consciousness as object, just as the mind which perceives them is Consciousness as subject. The one blissful Chit without distinction is thus through Its power the subject-object. The stream of worldly experience is nothing but the changeless Consciousness in either of these dual aspects. Creation (Mantra 8, 9) springs from desire, that is the Karmik Saṁskāra which in life is the sub-conscious seed of its experience held during dissolution as the potentiality of all future creative imagination (Sṛṣṭikalpanā). That power when manifested is the cause of the three bodies Causal, Subtle and Gross. The Bhagavatī S'akti "forsakes in part the state of homogeneous Consciousness and becomes heterogeneous as the three Guṇas and the bodies of which they are composed". The Guṇas do not exist as something separate from Consciousness because Consciousness is all pervading (*ibid*). Further in creation they appear from out of Brahman and at dissolution merge in It.

In short the objective world has reality but its reality is that of Consciousuess (Cit) of which it is one aspect as the subject which perceives it is another. Though men do not realise it, the Self sees the self in every object. This is realised by Sādhanā. In realisation it is not necessary to flee the world which is indeed the manifested aspect of the one Brahman. The Commentary says (Mantra 2) that the whole world being Brahman it should be *enjoyed* by *renunciation*, that is, in a manner to bring about renunciation, that is, by not seeking the fruits of action and by abandonment of the false notion that it is different from Ātmā. The first step therefore towards Siddhi is to have the Consciousness (Vīrabhāva) in all worldly enjoyment that the Sādhaka is one with S'iva (S'ivoham) and S'ivā (Sāham). In this way the sense of a

limited self is lost and the knowledge that all is consciousness is gained. And then, as the Commentator (*ibid.*) profoundly says, when objects of desire appear as consciousness their character as objects of desire vanishes. Desire exists only for objects, that is for something seemingly different from the Self which seeks them. But when they are known to be the Self there is no object nor desire nor search therefor. In these few words a fundamental principle of the Tāntrika Sādhanā is enunciated, as in the foregoing summary the chief doctrines of the Āgama are stated. For these reasons, apart from its other merits, this new Commentary on a great Upaniṣaḍ has value.

Calcutta, ARTHUR AVALON
The 24th May 1918

INTRODUCTION

THE final authority on which Tantra as every S'āstra rests is S'ruti. The world is eternal though it is sometimes manifest and sometimes unmanifest. In dissolution it exists undistinguishable from consciousness, as the potentiality of the creation yet to be. Veda too is eternal, being the seed of the world as idea existing in Īs'vara consciousness which emanates in creation as the world-idea or word (s'abda), of which the world is the meaning (artha). The first revelation of Veda is thus the cosmic ideation (Sṛṣṭikalpanā) of Īs'vara for whom there is no difference of s'abda and artha such as exists in the divided consciousness of the Jīva. When, however, the Jīva's mind is purified he sees that the world is nothing but a kalpanā of Īs'vara. This is the secondary revelation of Veda in the minds of the Ṛṣis or seers (draṣṭā) who see the truth in the clear mirror of their purified minds and proclaim it in language which as heard by ordinary men is S'ruti. The Samhitās and Brāhmaṇas are the Vaidik Karmakāṇḍa designed to purify the mind and, as Karma, are necessarily dualistic. The Āranyakas including the Upaniṣaḍs are the monistic Jñānakānda as understood by the minds purified. Every system of Hindu spiritual culture must therefore be in consonance with the teaching of the Upaniṣaḍs. So the exponents of different systems explain them in the form of commentaries. The one here published is a labour of this kind by a Tāntrik Āchārya. Using Veda in its secondary sense there are other revelations than those contained in the S'āstras which are ordinarily called the Vedas. Even these are not a single revelation, for

otherwise the Vedas could have had but one Ṛṣi. They are a collection of fractional revelations in the minds of many Ṛṣis at different times and occasions and expressed in different styles of language. Their compiler was Vyāsa. As Veda in its secondary sense is but the appearance of pure truth in a pure mind occasioned by the necessity of the time there can be no ground for supposing that the S'āstras called the Vedas are the only revelations. As the ages pass and changes take place in the conditions of the world's races revelations are made in the minds of their great men to guide and teach them. These revelations have given rise to the differing religions of the various peoples. The world is yet far from a state in which all its inhabitants are at the same stage of civilization. No present success will therefore follow any attempt to bring the whole world within the fold of a single religion. For this reason Hinduism does not seek to proselytise. Comparative Theology has shown that there are some underlying elements common to all religions. But these by themselves cannot form a system of practical religion capable of guiding and sustaining men of differing capacities and temperaments. Amongst such other revelations and speaking of the Indian S'āstras there are the Dharma S'āstras spoken by Ṛṣis, the Tantra S'āstra and Purāṇas. This is not to say that all which is contained in any S'āstra so called have the character and authority of revelation. The fundamental truths in all S'āstras are and must be the same but the presentment and application of these truths vary according to the changes in and needs of the Ages. Thus neither the capacity nor the temperament of the people of our time nor its condition permits of the elaborate ritual prescribed by the Vaidik Karmakāṇda. The spiritual necessities of men also have to some extent changed. This is explained in many places, amongst others, the Mahānirvāna Tantra (I, 20-50 edited by Arthur Avalon). What is there said may have a rhetorical and therefore exaggerated

form, a common trait in Indian Literature seeking to enforce truth by emphasis. We may not believe that at one time man was wholly free from wickedness and has gradually degenerated so as to be almost entirely bad at the present time. Life has doubtless always been attended by inherent evils. The Vedas themselves, the scripture of the Satya age, contain accounts of want and poverty, crime, wickedness, wars, disease and death. Yet it is not to be denied that the age which produced the ritualism of the Brāhmaṇas and the sublime teaching of the Upaniṣaḍs was an age superior to the present in which so-called civilized man has scarcely time to say his daily prayers and the soul seems to be irretrievably world-bound. This degeneration from the conditions of the glorious Vaidik ages is the fruit of racial Karma. The Brahmavidyā of the Upaniṣaḍs has, however, permeated every section of Hindu society in varying degrees and given it a culture which even in the present day of its degeneration sustains the individuality of the race. There has been, notwithstanding all changes, a continuity from the more ancient times until to-day in the basal ideas of the Hindus which are to be found in all S'āstras. Changes have occurred more in the form of expressions and the disciplines by which those ideas were realised. Throughout the Jñānakānda has remained the same. The main principles of it are: (1) Correlation as cause and effect between the Jīva's Karma and his existence as an individual bound to the world, (2) the chain of Karma which binds the individual is unbeginning but can be brought to an end, (3) transmigration of the individual from body to body until his Karma is destroyed, (4) the individual's connection with the world in which he appears as the enjoyer and the world as the object of enjoyment is thus incidental and not essential, (5) the individual's attachment to the world and his habit of identifying himself with his body are bred of his ignorance of his real free nature, (6) Karma and ignorance work in a circle,

Karma breeding ignorance and ignorance breeding Karma, (7) realisation of his true nature and the consequent destruction of ignorance is the cause of the destructicn of the individual's Karma and his liberation from the bondage and suffering of the world and (8) liberation is the realisation of the truth (however interpreted) that all is Brahma.

These essential principles form the basis of all S'āstras—Dharmas'āstra, Purāṇa, Tantra or Āgama—and form the basis of their Upāsanākāṇda which though differing in many respects from the Vaidik Karmakāṇda are equally effective to develop spirituality in the differing types to which they are applied. This is not to say that there are no points of difference in these S'āstras. Different conceptions are exemplified in the various systems of worship expounded in them. Thus there are some Purāṇas, such as the Vaiṣṇava Purāṇas, which are, according to some sects, dualistic and others, such as the S'ākta Purāṇas, which are unquestionably monistic. So in the Tantras or the Āgama the S'ākta Tantras are pre-eminently Advaita, others are Vis'iṣtādvaita and so forth. Though the S'ākta Āgama is a Sādhana S'āstra, it and the S'ākta Purāṇas teach that while good Karma enable the aspirant to purify himself, Jñāna alone will give liberation which is monistic experience.

Man, however, is naturally a dualist and his Karmayoga presupposes the existence of both Īs'vara and Jīva. But what is it which makes the latter different from the former? Pure consciousness or Ātmā is the same in both. Diversity is then possible only in the unconscious elements which constitute mind and body composed of the guṇas of Prakṛti. All things exist to serve the purpose of some other; and Prakṛti and its Vikṛtis exist for the service of the conscious Puruṣa. Dualistic philosophy holds that Prakṛti is a permanent, independent, unconscious Principle, distinct from the conscious Principle, Puruṣa, of which there are many. This is not the place to

enter into the defects of this system which are obvious, it being enough to point out that if Prakṛti be a permanent independent Principle then its bondage is real and its influence on Puruṣa is necessarily permanent and liberation is impossible. Again, that bondage which is real has no beginning but an end and liberation has a beginning but no end. Both these suppositions are, however, opposed to the fundamental principle that what truly exists cannot cease to exist and what does not exist cannot come to exist. Something cannot be nothing and out of nothing cannot come something. What is real cannot be unreal nor can what is unreal be real.

S'ruti, moreover, says, "All this is Brahma." How then can we deal with Puruṣa and Prakṛti in order to reach this monistic conclusion? This duality can be overcome by one or other of the following two ways, namely, (1) *eliminating Prakṛti as being nothing or* (2) *identifying Her with Puruṣa or consciousness.*

The first method is that of Shangkarāchārya who posits only one reality, Ātmā or Puruṣa. He identifies Prakṛti with ignorance (ajñāna), holding that the material world has no other existence save in this ignorance. The three gunas are thus constituents of ignorance. Potentially the latter is adriṣta and actually it is the material world of desire, objects of desire and means for their attainment, that is, the senses and mind. The essence of creation is thus nothing but ignorance. The latter may be destroyed by knowledge. But what is a reality cannot be destroyed and made unreal. Conversly, what can be destroyed is not a reality. Hence Prakṛti or ignorance is not essentially a reality. Yet it appears to be real. This appearance of unreality as reality is the great world-riddle. So Prakṛti is called Māyā or that by which the impossible becomes possible (Aghatanaghatanapatīyasī). It is from the world-standpoint something inexplicable and undefinable (anirvāchya), neither unreal or real; not unreal because the

Jīva feels it to be real and not real because it is transient and unknown in liberation. Māyā is real to the ignorant who do not seek to analyze it: it is inexplicable to those who seek to analyze its phantom being. It is a negligible thing (tuchchha) to those who feel that, however much it may appear real to the senses, it is in reality unreal. Shangkara thus treats the world both from the transcendental or spiritual (Pāramārthika) and practical (Vyāvahārika) points of view. The former point of view does not in fact treat of the world at all, for the world from such standpoint being nothing no question arises of its origin and so forth. The origin cannot be given of that which does not exist. The world is a mere seeming. It is only from the lower or practical standpoint that there is the necessity of assuming the existence of the world, discussing its nature and origin and so forth.

The practical point of view is that of ignorance. From this standpoint the world is a great reality affording pleasure and pain to multitudinous Jīvas or imperfect forms of consciousness—Chidābhāsa as it is called in Māyāvāda, that is, an image of consciousness distorted by its reflection on ignorance with which it is connected. This ignorance is either the ignorance of the individual unit in creation called Avidyā or, collectively, is the sum total of the ignorance of the units when it is called Māyā. Chidābhāsa, on Avidyā is Jīva and on Māyā Īs'vara. Great is the difference between them since in Avidyā the gunas have lost their equilibrium whereas in Māyā they are in equilibrium. Jīva, as the Kulārnava Tantra says, is bound by the bonds (that is, gunas of Avidyā), Mahes'vara is free of them. Ignorance is the cause of the world. But it is not the ignorance of anyone Jīva, for in that case the liberation of a Jīva would mean the disappearance of the world or there would be different worlds for different Jīvas. It is, therefore, the collective ignorance which is the material cause of the world. But ignorance,

whether individual or collective, must have consciousness to rest upon. This consciousness is in the case of individual ignorance called Jīva and in the case of collective ignorance Īs'vara. In collective ignorance there can be no inequilibrium of gunas, for in that case it would provide worldly happiness and pain and become individual and cease to be collective, and this larger individual ignorance with the smaller ones would form another collective ignorance and so on indefinitely. Nor can it be said that the happiness and pain provided by the collective ignorance is nothing but the sum total of the happiness and pain provided by the individual items of ignorance, for the ignorance of different Jīvas gives rise to diverse forms of happiness and pain out of the same act so that if they could be totalled at all the total would be zero. The Chidābhāsa which constitutes Īs'varatva is almost an exact likeness of true consciousness on account of its being associated with Prakṛti in equilibrium and consequently unperturbed by the gunas in action. He is Saguna Brahma whilst true consciousness is Nirguna Brahma.

Now, this Chidābhāsa, which is thus the creator and enjoyer in the world as Īs'vara and Jīva, must be, even in its falseness, an emanation from true consciousness, and of this emanation true consciousness must, on account of its perfect conscious nature, be conscious. Again, true conciousness or Nirguna Brahma being the only one existence, the three gunas constituting ignorance must, even though they are unreal, have Nirguna Brahma as the source of their unreal existence, and Nirguna Brahma being all conciousness must be conscious of this fact of unrealities drawing their existence from it. Again, it must be Nirguna Brahma, which causes Chidābhāsa, an unreality, to appear as real consciousness and operate in the Vyāvahārika world as the doer, enjoyer, sufferer and so forth. All this seems an oxymoron on account of the contradictory character of Nirguna Brahma or Ātmik

consciousness and the ignorance or unconsciousness which constitutes the three gunas or Prakṛti. But to explain the Vyāvahārika existence of the world, we must take it all for granted in spite of seeming contradiction. The power (S'akti) of pure unlimited consciousness is infinite (ananta) and inscrutable (achintya). No worldly or Vyāvahārika law can put a limitation to the free S'akti of Brahma. The unreal world draws its unreal existence from the sole Brahma reality. It is a vision in Brahma (Brahmakalpanā) having no independent existence and yet different from it. It should, however, be remembered that all this is connected with the practical point of view of the existence of the world. So long as the world is considered existing, it must be existing in Ātmā (ātmastha), although it is essentially different from Ātmā (Ātmavilakṣana) and does not exist for its purpose. In reality, however, the world is non-existent and pure Ātmik consciousness is not cognisant of it. Hence the whole question of the cause of the world is a question bred of ignorance or Māyā, and has absolutely no connection with pure Ātmik consciousness. Ignorance or Māyā, so long as it is supposed to be existing, has also to be supposed to be possessed of the power of receiving an influence from Ātmā which enables it to evolve the world out of itself. In this creation of the world Ātmik consciousness is neither an instrumental nor a material cause, but is merely an efficient cause, exerting an influence on ignorance or Māyā by virtue of its proximity (sannidhimātrena upakāri). But even this idea of Ātmik consciousness being the efficient cause of creation is a false idea, proceeding, as it does, from a search for the cause of creation which is really non-existing. From the spiritual point of view, there is no world and no creation. Ātma alone exists. The Vedāntist of Shangkara's school speaks of an inscrutable S'akti of Ātmā being the cause of creation simply to provide the Vyāvahārika world, that is to say, the world of the worldly man, with a

worldly interpretation of its worldly existence. It is the effect of looking at Brahma through the world.

The above is a short exposition of what may be called Shangkara's Vedāntism, the keynote of which is:

"Brahma is true, the world is false.
Jīva is Brahma and none else."

It remains to consider the second possible way of reducing dualism to monism, namely,

2. Identifying Prakṛti with Puruṣa or Consciousness

The Prakṛti of Shangkara's Vedāntism is unconscious and cannot consequently be in any way identified with consciousness. To identify Her with consciousness, we must, consequently, look for some other definition for Her.

"After merging Earth in Water, Water in Fire, Fire in Air, Air in Space, and Space in Ahangkāra and Ahangkāra in Mahat Tattva, Mahat should be merged in Prakṛti and Prakṛti in Ātmā." Devībhāgavata XI, 8, 9-10.

Here it is laid down that just as the Vikṛtis derived from Prakṛti can be merged, step by step, in Prakṛti, so Prakṛti also can be merged in Ātmik consciousness. This is layayoga, that is, unity caused by merging. But it is impossible for a thing to be merged in and loose itself in that which is wholly contradictory to itself. As darkness is destroyed by light so unconsciousness may be destroyed by consciousness, but just as darkness cannot be said to be merged in light so unconsciousness cannot be said to be merged in consciousness. It cannot also be said that the word "laya" in the above verses means destruction and not merging, for the Vikṛtis are not destroyed by Prakṛti but are merged in Her in an order inverse to that in which they were derived from Her. Hence the Devībhāgavata defines Prakṛti as:

"'Pra' denotes excellence and 'kṛti' denotes creation. Therefore, that Devī is called Prakṛti who excels in creation. By Yoga He who is Ātmā appeared as two for the purpose of creation. The right half of His body is called Puruṣa and the left half Prakṛti. She (Prakṛti) too is Brahma itself and She is also everlasting and eternal. And as Ātmā is so is S'akti (Prakṛti) just as heat is in fire. Hence, great yogis make no distinction between female (Prakṛti) and male (Puruṣa). All is Brahma and, O great Nārada, ever-existing too." Devībhāgavata IX, 1, 5, 9-11.

"Thus S'akti is all-pervading. She should be considered as Brahma. She should be worshipped in various ways, and be always pondered upon by wise men." Devībhāgavata I, 8, 34.

"S'akti creates the Universe. It is She who maintains all. And it is She also who, by Her will, destroys this world composed of moving and non-moving things." Devībhāgavata I, 8, 37.

Prakṛti or S'akti thus identified with consciousness is again considered Nirguna as well as Saguna.

"Wise men say that She is both Saguna and Nirguna. As Saguna She is worshipped by men attached to the world. As Nirguna She is worshipped by men who have no attachment." Devībhāgavata I, 8, 40.

Saguna and Nirguna Shakti are defined as follows :—

"O S'ambhu, I am always the cause and never the effect. I am Saguna on account of being the cause and I am Nirguna when I am merged in Puruṣa." Devībhāgavata III, 6, 71.

Nirguna S'akti and Nirguna Puruṣa are both spoken of as perfect consciousness :

"Nirguna S'akti is hard to reach and so is Nirguna Puruṣa. But by Munis they can be reached by knowledge and meditated upon also. Always know Prakṛti and Puruṣa to be unbeginning and indestructible. By faith they can be known and never by want of faith. What is consciousness in

all beings, know that to be Paramātmā (Supreme Ātmā), the Light (tejas) which, O Nārada, spreads everywhere and stably resides in various forms of existence. Him and Her, O high-souled One, know to be all-extending and all-pervading. Nothing exists in the world, devoid of them. They should always be thought of as existing, mingled in the body, always imperishable, both the same, both conscious Ātmā, both Nirguna and both pure. S'akti is the same as Paramātmā and Paramātmā is the same as S'akti. Devībhāgavata III, 7, 10-15.

In the Gītā, Bhagavān says:

"I (Parabrahma) am the source of all; all evolves from Me; thus comprehending, the wise, who are mindful (of the supreme truth), worship Me." Gītā X, 8.

"He, the Supreme Puruṣa, O Pārtha, may be reached by unswerving devotion, in whom all beings exist and by whom all this (world) is pervaded." Gītā VIII, 22.

Prakṛti is called Puruṣa's own:

"All beings, O Kaunteya, enter into My own Prakṛti at the end of a Kalpa, and I create them again at the beginning of a Kalpa. Ruling My own Prakṛti, I create again and again." Gītā, IX, 7-8.

Prakṛti is spoken of, in Gītā, as of two kinds, Aparā (inferior) and Parā (superior), corresponding to Saguna and Nirguna stated above:

"Earth, water, fire, air, space, mind, intellect and egoism, these are the eight-fold division of My Prakṛti. Aparā (inferior) is this. Know My other Prakṛti, the Parā (superior), who is Jīva (consciousness) and by whom, O mighty-armed this world is upheld. Know these to be the source of all beings. I am the source of all the world as well as the dissolution." Gītā, VII, 4-6.

"Know that Prakṛti and Puruṣa are both without beginning, and know also that Vikṛtis and attributes are all born of

Prakṛti. Prakṛti is called the cause of the generation of cause and effect. Puruṣa is called the cause of the enjoyment of pleasure and pain." Gītā, XIII, 19-20.

Thus the word Prakṛti is used in two senses. In its wider sense it includes both the source of the Enjoyer Puruṣa or Jīva and the source of the world composed of the three gunas. In its narrower sense it means only the latter. Puruṣa (nirguna) is Nirguna Prakṛti and Prakṛti in its narrower sense is Saguna Prakṛti as defined before.

"I give heat; I hold back and send forth the rain. O Arjuna, I am immortality and death, and Sat (effects) and Asat (cause)." Gītā, IX, 19.

The above verses express the same doctrine as that taught in the S'ākta Tantras. The doctrine above illustrated according to which Prakṛti is identified with Puruṣa or consciousness is clearly set forth in the following commentary of Satyānanda on Īs'opaniṣaḍ.

Satyānanda first of all clearly points out that there is in reality nothing unconscious in the world. In his commentary on the First Mantra of the Īs'opaniṣaḍ he says:

"Although in a worldly view things of the world are worldly, in a spiritual view they are considered to be consciousness. It is the Māyās'akti of Brahma, which is possessed of infinite and inscrutable powers, which evolves as the world. And *this Māyās'akti is consciousness*, because S'akti and possessor of S'ākti not being different, She is not different from Brahma. She, again, is Mūlaprakṛti, the material cause of the world composed of the Sattva, Rajas and Tamas Gunas. This S'akti *controls her own consciousness and appears as unconsciousness* in order to enable Jīvas to enjoy the fruits of their Karma. In reality, however, *there is nothing unconscious in the world*, as S'ruti says, 'Certainly all this is Brahma' and so forth."

This view is fully borne out by the researches of modern science, specially those of Dr. Jagadīsh Chandra Basu on plant

life. Our commentator to establish his affirmation brings out a mass of evidence from the S'ruti and Smṛti. All that seems unconscious is, in reality, imperfectly conscious, and this imperfection in consciousness is the one mystery in creation arising from the inscrutable power of Brahma-consciousness which creates the imperfect consciousness out of and yet without any loss to itself. Karma, birth, death and so forth belong to this imperfect consciousness. All the diversity in the world appertains to imperfect consciousness, while perfect consciousness is thoroughly homogeneous. Satyānanda puts it as follows (commentary on Mantra 4):

" In Nirguna Brahma which is pure and perfect consciousness there can be no diversity either in itself (svagata) or in own class (svajātīya) or in different class (vijātīya). But when its connection with Gunas becomes manifest, then there appear in it, as the Supreme Īs'vara possessed of infinite and inscrutable powers, diversities in itself (svagata) appertaining to its secondary aspect.' And, again, " Brahma assumes the aspect of Māyā and, producing the movement (kṣobha) of desire for creation in itself, creates the world, constantly changing, out of that movement."

Thus the term Māyā is, in this theory, used for Brahma itself when Brahma appears as the source of creation. As the source of creation Brahma has in itself the seeds of creation, namely, the three gunas, which also are nothing but consciousness. Hence Satyānanda says (commentary on Mantra 4):

" As Brahma, which is without a second, is only consciousness, it cannot change into what is different. Nevertheless, on account of its being possessed of inscrutable powers, it appears as Māyā in creation. Māyā, who is Brahma (Brahmamayī) and *is consciousness* (Chidrūpinī), holds in Herself un-beginning Karmik impressions in the form of Sattva, Rajas and Tamas Gunas. Hence She is Gunamayī despite Her being Chinmayī. *The Gunas also are nothing but Chits'akti on*

account of the absence of any second principle. Brahma who is perfect consciousness creates the world in the form of Māyā composed of these three gunas and then Itself assumes the character of Jīva therein for the accomplishment of its world-play."

Thus in creation Brahma has two aspects, the aspect of perfect consciousness and the aspect which evolves imperfect consciousness. The first is Svarūpabhāva or primary aspect and the second Tatasthabhāva or secondary aspect. The Svarūpabhāva is pure Nirguna Brahma or Ātmā and the Tatasthabhāva is Saguna Brahma who, in creation, appears as the Creator (Īs'vara) and the created.

The contradictory qualities of Nirguna and Saguna Brahma are explained in the commentary on Mantras 4 and 5. Nirguṅa is inactive, Saguna is active, and so forth. And in Mantra 5 the relative functions of the two as Kūtastha Ātmā, and Jīva and body, are explained. "He (Ātmā) becoming Saguna encompasses, in the forms of Jīva and body, Himself in the form of Kūtastha who is white, bodiless, painless, nerve-less, pure and sinless" (Mantra 8). Creation is thus an *emanation from Brahma*, and may be illustrated as a system of concentric spheres, Nirguna Kūtastha Ātmā being the centre with spheres, representing the Jīva, causal body, subtle body and gross body, surrounding it. The consciousness of the outer spheres is more and more imperfect in proportion as they are removed from the central Perfect Consciousness. The consciousness of the inner sphere extends to all the spheres, while that of an outer sphere extends only to the sphere or spheres outside it or is, in the case of the outermost gross body, confined to itself only. Thus the Kūtastha is cognisant of the whole creation, the Jīva is cognisant of itself and the three bodies, the causal body is cognisant of itself and the two other bodies, the subtle body is cognisant of itself and the gross body, and the gross body is cognisant of itself only.

In this way consciousness is more or less suppressed in the evolution of the world. Satyānanda puts it as follows (commentary on Mantra 8):

"Nirguna Ātmā who is pure Chit (consciousness) is encompassed by Saguna Ātmā by means of three bodies characterised by wakefulness, dream and sleep. In spite of being thus encompassed the Ātmā is really bodiless; for, although He presides over bodies it is not possible for Him, on account of His having no connection with gunas, to be endowed with the characteristics of bodies. The Chāndogyopaniṣaḍ says, 'O Maghavan, this body is mortal, in the grasp of death; it is the seat of this immortal bodiless Ātmā. Good and evil influence him who has a body. Good and evil do not forsake a thing which has a body. But good and evil do not touch that which has no body.' The meaning is that Ātmā as Nirguna Kūtastha is bodiless and as Saguna Jīva is possessed of body. The pure consciousness of Saguna Ātmā is more or less suppressed by the gunas in Himself and thus he becomes a Jīva and a body. Nirguna Kūtastha Ātmā is encompassed by these Jīva and body aspects of Saguna Ātmā."

The question then naturally arises, how does perfect consciousness become imperfect? This question the commentator answers as follows:

"It is the opinion of all Upaniṣaḍs that only one principle exists and nothing else. This principle is Brahma which is consciousness. In creation this consciousness appears in every body both in perfection and in imperfection. In perfection it is Kūtastha and in imperfection it is Jīva and body. How does perfect consciousness become imperfect? Because of its unbeginning Creative S'akti (S'ṛṣtis'akti), possessed as it is of inscrutable S'aktis. Is this S'akti consciousness or something different from consciousness? She (S'ṛṣtis'akti) is consciousness on account of there being actually

no difference between a S'akti and the possessor of a S'akti. How does creative S'akti who is consciousness take away (lit. reduce) consciousness? We have said, because Brahma is possessed of inscrutable S'aktis."

Shangkara's Vedāntism also expains the world by the inscrutable S'akti of Brahma. But it further holds that in reality the world does not exist and consequently no such S'akti of Brahma is actually displayed. In the present view, however, the world is a real outcome of the actual display of such a S'akti of Brahma. It is Brahma's creative play. Says Satyānanda (commentary on Mantra 8):

"It is owing to the Karmik impressions of Jīvas consisting of desires for enjoyment that the phenomenal world (prapañcha) appears in vyāvahāra as unconscious. Under the influence of impressions Jīvas desire enjoyment, and the phenomenal world of enjoyment appears for the satisfaction of these desires. It is owing to the imperfect consciousness of Jīvas that they desire enjoyment and regard the phenomenal world as unconscious and enjoyable. Hence impressions (sangskāra) are the cause of Jīvas' imperfect consciousness. These impressions are composed of gunas and evolved (parināma) out of gunas. Māyā, the Gunamayī Creative S'akti of Brahma, *covers Her own perfect consciousness* in the aspect of Karma and Karmik impressions and appears as Jīva and so forth. This is Brahma's creative play. 'He desired, I shall become many for creation. He performed tapas. Performing tapas He created all this, everything that is in the world. Creating it He entered into it'—this S'ṛuti proves that the creation is derived from desire, that is, Karmik impression, and tapas, that is, knowledge. Hence there are *two aspects of Māyā*, who may also be called Creative S'akti, Mūlaprakṛti or Saguna Brahma, namely, the aspect of desire and the aspect of knowledge. In the aspect of desire She is composed of the three gunas (*trigunātmikā*) and in the aspect

of knowledge She is consciousness (*chinmayī*). As composed of the three gunas, She is the cause of the gross, subtle and causal bodies and, as consciousness, She is the cause of all sensations and perceptions in the bodies. *The three gunas also are not different from consciousness.* In dissolution they exist in the form of Brahma . . . . And at the end of dissolution also the gunas exist as consciousness, in a state of equilibrium, as the self of Īs'vara (Īs'varātmanā), for which reason Īs'vara is possessed of the qualities of omniscience, rulership and so forth. S'ṛuti says, 'They (the Yogīs) saw the S'akti who is the Deva (shining Brahma,) hidden by Her own gunas,' that is, the primary aspect of Creative S'akti in which She is perfect Brahma-consciousness is hidden when She appears as the three gunas. For the purpose of creation this Bhagavatī S'akti forsakes, in part, the state of equilibrium and homogeneity (ekarasatva), and becomes heterogeneous as three gunas by virtue of Her possessing inscrutable powers. Hence the world, in which She, again, enjoys as Jīva owing to Her connection with the gunas in inequilibrium and rules everything as Īs'vara owing to Her connection with the gunas in equilibrium. Never do the gunas exist separated from consciousness, because consciousness is all-pervading. Hence the theory of their being different from consciousness becomes untenable, as also for the reason that at the end of dissolution they appear out of Brahma, which is consciousness, and, again, at dissolution merge into It."

This is the scheme of creation outlined by Satyānanda by identifying Prakṛti with consciousness. The outstanding points in this scheme are:

(1) One only Principle exists and that is Consciousness.

(2) There is nothing unconscious in the world.

(3) What seems unconscious is in reality imperfectly conscious.

(4) Perfect consciousness is thoroughly homogeneous without any svagata, svajātīya or vijātīya diversities.

(5) Imperfect consciousness is heterogeneous, being possessed of svagata diversities.

(6) Perfect consciousness is Brahma and is possessed of unlimited and inscrutable powers.

(7) By virtue of its being possessed of such powers perfect consciousness is capable of suppressing its consciousness to a certain extent and appearing as imperfectly conscious.

(8) When it assumes the role of suppressing its consciousness to a certain extent, perfect consciousness receives the names of Sṛṣtis'akti, Mūlaprakṛti, Prakṛti or Īs'vara.

(9) Sṛṣtis'akti, Prakṛti or Īs'vara is perfect consciousness, but evolves imperfect consciousness out of itself.

(10) The elements of imperfect consciousness are the three gunas, Sattva, Rajas and Tamas.

(11) In Prakṛti they exist in a state of equilibrium. In creation they are in inequilibrium.

(12) The effect of the gunas being in inequilibrium are the Jīva and the bodies.

(13) The Jīva is the cogniser under the influence of the three gunas in inequilibrium and the bodies are the means and objects of cognition composed of them.

(14) Prakṛti thus considered the cause of the world is Saguna Prakṛti as defined above in the quotation from the Devībhāgavata. In Pralaya or dissolution this Saguna Prakṛti becomes Nirguna. She is Gunamayī (Sṛṣtis'akti as well as Chinmayī (Chits'akti). In creation She is manifest as both. In dissolution Her gunamaya aspect is merged in her chinmaya aspect.

The two views described above as those of Shangkarāchāryya and Satyānanda, in which Prakṛti is respectively held as unconsciousness and consciousness, are apparently

contradictory. But, nevertheless, each has its place in Advaita spiritual culture.

Shangkarāchāryya's position is that of a man who has risen above Karma. As the Gītā (III. 17) says, "But the man who rejoices in Ātmā and is satisfied with Ātmā and is content in Ātmā, for him no duty exists". Ātmā is perfect consciousness. A man who is established in Ātmā may, from the monistic standpoint, be said to be not cognisant of imperfect consciousness or unconsciousness. To him the world does not exist, because perfect Ātmic consciousness is not in the world. Very important is the passage in the Devībhāgavata which says, "O S'ambhu, I am always the cause and never the effect" (III. 6-7 quoted above). Prakṛti who is identified in the Devībhāgavata with perfect consciousness is the cause and never the effect which is the world. Hence to him who is established in the cause, the effect may be said to be non-existing. The Gītā says:

"Know that the Bhāvas (states) that are Sāttvik, Rājasik and Tāmasik are from me; not I in them, but they in me.

All this world, deluded by these Bhāvas composed of the three gunas, knows not me who is above these and imperishable.

This divine Māyā of mine, composed of the gunas, is hard to cross. They who come to me, they cross this Māyā". Gītā VII. 12-14.

"By me, in my unmanifested aspect, all this world is pervaded. All beings are seated in me. I am not seated in them.

Nor are beings seated in me. Behold my Yoga of Īs'varahood! The support of beings yet not seated in beings, I am myself their Generator". Gītā IX. 4-5.

Behind the world of unconsciousness or imperfect consciousness is perfect Ātmik consciousness, but behind perfect Ātmik consciousness there is no world.

The same thing is said in the Chhāndogya Upaniṣaḍ in a very important and well-known passage, namely, "Wherein is He, the Lord, established? In His own greatness or perhaps not in greatness."

It is doubtless easy to say, "The world is Brahma"; but to realise it is beyond ordinary powers. On realisation it ceases to exist as the world which was known to us. If, therefore, one is called to explain the Universe with all its variety, the only answer can be Māyā—an unexplainable manifestation of Brahma as non-Brahma yet nothing in truth but Brahma. It is thus anirvāchya, or avitarkya as the Mahānirvāna Tantra calls it. It is also on this anirvāchya doctrine that Satyānanda stands, for the fact that consciousness has clouded itself and materialized can only be accounted for by the existence of Achintya S'akti which both systems must ultimately assume. The difference between the two arises perforce from the fact that, unlike Shangkara, Satyānanda speaks for those who look at the question from the world standpoint. In fact, Satyānanda's theory is that of monistic Karmayoga. To men who have not attained to the sublime height of self-realisation the world cannot be nothing, however much they may be monists from the merely intellectual point of view. Satyānanda's commentary is written from their standpoint. Having direct realisation of the world only and a mere indirect knowledge of perfect consciousness, their monism consists in training their minds to regard the world as a manifestation of Brahma and, *in this sense*, Brahma itself. The underlying principle is stated in the Gītā (XIII. 30), "When he perceives the diversified existences of beings as rested in one and proceeding therefrom, then he attains to Brahmahood."

Satyānanda's commentary is of great value as indicating the philosophy underlying Tāntrik Sādhana of the Advaita school and as showing that that Sādhana is in principle Veḍāntik. The aim of such Sāḍhana is to achieve monism

through dualism, the practice of dualistic Karma under the inspiration of the monistic idea. And so on waking the S'ākta Sādhaka says: "I am, O Devī Brahma and none other." By such, monism is held not by the elimination of Prakṛti out of existence but by identifying her with Puruṣa. The Mahānirvāna Tantra (Second Ullāsa) first speaks of the Svarūpa Bhāva of Brahma as pure Chit, and the Devī is described as the Parā Prakṛti of Brahma. Then the world is said to draw its existence from Brahma. The aspect of Brahma in which It appears as Īs'vara, Jīva and the world is the secondary aspect or Tatastha Bhāva. That is set forth clearly by Satyānanda in the commentary on Mantra 8. The Kulārṇava Tantra (First Ullāsa) says, "Sachchidānanda is Nirguna, Jīvas are but portions of Him," by which is meant that in and as Jīvas Brahma appears as imperfect consciousness. So in the Gītā (X. 42) Bhagavān says, "I am pervading all the universe with a portion of myself."

S'ruti also lends authority to this view when it says, "Pādosya vishva bhūtāni tripādasyāmritang divī," that is, "A part of Him appears as all the beings. Three parts of Him are immortal in Heaven." (Puruṣa Sūkta).

Rāghava Bhatta in his commentary on Sāradātilaka (I-7) quotes from the Prayogasāra Tantra and Vāyavīyasanghitā to show that Prakṛti is an emanation from consciousness.

"She who is ever-existing, all-pervading and the source of the universe, issued from it." Prayogasāra.

"By the desire of S'iva the Supreme S'akti becomes unified with the Principle of S'iva and at the beginning of creation emanates from it like oil from sesamum." Vāyavīya-sanghitā.

Rāghava Bhatta quotes the following also from S'aiva-dars'ana to show that Prakṛti and Puruṣa are not different:—

"S'akti does not exist without S'iva and S'iva does not exist without S'akti. Truly speaking, there is no difference

between the two just as there is no difference between the moon and the moon-light."

The Sāradātilaka by Lakshmanāchāryya deals, in its first two chapters, with the Tāntrik Philosophy of creation in the most masterly way. In it "Eternal S'iva" is spoken of as possessed of two aspects, Nirguna and Saguna. The Nirguna aspect is the aspect unconnected with Prakṛti and the Saguna aspect is the aspect connected with Prakṛti.

"Eternal S'iva is to be known as Nirguna and Saguna. Nirguna is unconnected with Prakṛti, Saguna is said to be associated with Prakṛti." Sāradātilaka I. 6.

In the next verse it is said that the world evolves out of Saguna S'iva who is as much Sachchidānanda as Nirguna S'iva.

"Out of the Supreme Īs'vara associated with Prakṛti and possessed of the wealth of Sachchidānanda, there appeared S'akti, out of S'akti appeared Nāda and out of Nāda Bindu."

The appearance of S'akti or Prakṛti out of Īs'vara associated with Prakṛti is explained by the commentator Rāghava Bhatta to mean that "the eternal Prakṛti who was lying in a subtle state in the greater dissolution identified with consciousness became ready for creating the world of Sāttvik, Rājasik and Tāmasik persons and things by causing a disturbance in the equilibrium of the gunas."

Thus the eternality of Prakṛti is recognised. Lower down in verses 11 and 12 it is said that out of the Supreme Bindu (derived from S'akti as stated above) appeared S'abdabrahma.

"Out of the dividing Supreme Bindu arose the unmanifested sound which wisemen versed in all Āgamas call S'abdabrhama."

And then in verse 13 this S'abdabrahma is considered the consciousness in all beings.

"It is my opinion that S'abdabrahma is the chaitanya (consciousness) of all beings."

Thus the consciousness in all beings, the Jīva-consciousness, is derived from Prakṛti.

Lower down, again, in verse 17 and the following verse the creation of the tattvas—mahat, ahangkāra, mind, the indriyas, the subtle bhūtas and the gross bhūtas—which form the ingredient of the material to which the jīva-consciousness spreads is deprived from the same Supreme Bindu.

"Then from the fundamental unmanifested Supreme Being, when changed, there appeared the tattva called Mahat consisting of the gunas and the source of mind and so forth."

Thus Prakṛti is, according to the Sāradātilaka, the source of both the jīva-consciousness and the objects of jīva-consciousness composed of the three gunas in inequilibrium.

This is exactly what Satyānanda says in his commentary on Mantra 8:—"Hence there are two aspects of Māyā, who may also be called Creative S'akti, Mūlaprakṛti or Saguna Brahma, namely, the aspect of desire and the aspect of knowledge. In the aspect of desire She is composed of the three gunas and in the aspect of knowledge She is consciousness. As composed of the three gunas She is the cause of the gross, subtle and causal bodies and as consciousness She is the cause of all sensations and perceptions in the bodies."

The monistic dualism of the Tāntrik cult is little understood. There seems to be a conflict between S'angkara's Māyāvāda and Tāntrik sādhana though both are avowedly monistic. S'angkara's Māyāvāda and Tāntrik sādhana, however, belong to different fields of spiritual realisation and do not consequently cross each other. In the field of sādhana, Māyāvāda is more a speculation than a realisation and should not interfere with the sādhaka's struggle for spiritual achievement by means of Karmayoga. His monistic Jñāna must not be allowed to hamper his Karma. They should go together and thus give the sādhaka the highest reward of liberation from worldly existence. If the two do not go together, it is

better that he should abandon Jñāna, which is bound to be in his case but a mere shadow of True Jñāna, and perform Karma than that he should abandon Karma, which alone can raise him by purifying his mind, and hold to that shadow. The Tāntrik sādhana is the sādhana in which the two, Jñāna and Karma, join hands to shower spiritual benefit on the sādhaka.

It may be asked, where is the authority for this coalition between these natural enemies, Jñāna and Karma? The Tantra S'āstra, which is believed by its followers to be true Revelation, no doubt furnishes this authority. But the authority of the Tantra itself will be of no account and fall through if it contradicts the first and foremost revelation, the S'ruti. The value of the present commentary consists in this that it shows that the Tāntrik principle of monistic dualism which allows of a coalition between Jñāna and Karma is advocated for sādhakas in the S'ruti. The Īs'opaniṣaḍ distinctly says:

"Vidyā and Avidyā, he who knows the two together surpasses death by Avidyā and tastes of immortality by Vidyā." Avidyā means Karma and Vidyā means Jñāna. Being accompanied by Karma this Jñāna is the Devatājñāna of the sādhaka, that is to say, his Jñāna that the Devatā he worships in his Karma is Supreme Brahma. He can perceive Brahma only through the Devatā he worships. Brahma is not an object of his direct perception. But gradually as he practises Karma and Jñāna together, the Karma purifies his mind and enables the light of monistic knowledge to shine on it more and more till ultimately through perfect purification of the mind the sādhaka, becoming free from attachment to worldly enjoyment, is free from descent to the mortal world and through the perfection of monistic knowledge directly realises the one Brahma, which is the true immortality.

There is thus a sequence in the effects of Karma and Jñāna in the upward elevation of the spirit till liberation is

attained. Karma purifies the mind and places the sādhaka on the path to liberation from which there is no fall to this mortal world, while Jñāna alone gives absolute liberation in which the individual attains Nirvāna, that is, merging in and unification with the one homogeneous Brahma existence. This Jñāna is Aparoksha Jñāna, that is, direct realisation of Brahma, and should not be confounded with the Devatājñāna, explained above, which is Paroksha Jñāna, or indirect knowledge of Brahmahood, coalescing with Karma to purify the sādhaka's mind and establish him in Aparoksha Jñāna. There can be no association of Karma with Aparoksha Jñāna, for its attainment is tantamount to the liberation of the Jīva. This matter is very clearly dealt with by Satyānanda in his commentary on Mantra 9. There is, in fact, an antagonism between Karma and Aparoksha Jñāna. Where there is Karma there is no Aparoksha Jñāna and where there is Aparoksha Jñāna there is no Karma. It must, however, be understood that hereby Karma is meant sakāma or nishkāma Karma done by one who has no Aparoksha Jñāna. All such Karma bind the Jīva to individual existence, however highly placed that existence may be. But he who possesses Aparoksha Knowledge is liberated even in life, so that whatever he may do is a mere activity of his senses without binding effect, for the individual having become one with Eternal Brahma there is none whom it can bind, as explained by Satyānanda in his commentary on Mantra 2.

Calcutta JÑANENDRALĀL MAJUMDĀR
18th January, 1918

TRANSLATION OF ĪS'OPANIṢAḌ

AND

SATYĀNANDA'S COMMENTARY

ĪS'OPANIṢAḌ

OF THE

WHITE YAJURVEDA KNOWN AS VĀJASANEYA SANGHITĀ

TOGETHER WITH THE

COMMENTARY OF SATYĀNANDA

SATYĀNANDA'S INTRODUCTION TO HIS COMMENTARY

I bow to Brahma Who has no second, is knowledge itself, is the doer, the enjoyer, the lord, the subtle, the most gross, the cause of the cause of the world [1].

In the Upaniṣaḍ consisting of eighteen Mantras beginning with "Īs'ā vāsyam" the desire-free seeker of liberation is the adhikārī [2], liberation is the necessity, Ātmā is the subject and indication of the means of liberation by the establishment of the characteristics of Ātmā is the connection [3]. Liberation is the realisation of the true nature [4] of Ātmā. This realisation is dependant on mental purification. Mental purification also is dependant on Karma. Those who have attained to a realisation of the true nature of Ātmā are liberated even here. They have no necessity for Karma, nor do they despise Karma. Those, however, who do not know Ātmā on account of their minds

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[1] The cause of the world is Prakṛti, and Brahma is the cause of Prakṛti.

[2] Person competent to study this Upaniṣad.

[3] Every book to be useful must fulfil four primary conditions. (*a*) It must deal with a specific subject. (*b*) It must be intended to fulfil a necessity. (*c*) There must be persons competent to study it. And (*d*) there must be a true connection between the subject and the fulfilment of the necessity.

[4] Svarūpa.

being impure should perform Karma selflessly and with resignation to Īs'vara for attaining purification of mind. Those whose minds are, in consequence of such performance of Karma, purified even in this birth become liberated in life and, on death, are merged in Ātmā itself. Those, however, among the performers of self-less Karma whose mental impurities are not removed in this birth, are, on death, placed on the Devayāna Path, the path of gradual liberation. There they gradually attain purification of mind, live in the Brahmaloka till the end of the Kalka and are, at its end, merged in Brahma. All this which is in perfect accord with the findings of all Vedānta, we shall explain as we proceed to comment on the Mantras.

ĪS'OPANIṢAD

BENEDICTION

Om that is perfect, this is perfect, from the perfect arises the perfect. Taking the perfect of the perfect, it is the perfect that remains [1].

OM PEACE, PEACE, PEACE

1. By Īs'a is to be covered all this, that which is changeful in the changing world. Hence by renunciation it should be enjoyed. Do not crave for anybody's wealth.

All this visible world, consisting of moving and non-moving things and characterised by waste and accretion, should be *covered* by, that is, looked at as, Brahma Which is consciousness. Īs'a is the Ruler, the creator, preserver and destroyer of the world. That is, Īs'vara. And Īs'vara is consciousness by virtue of His character as the doer. S'ṛuti say, " He is the seer, the toucher, the hearer, the smeller, the taster, the thinker, the determiner, the doer, the Puruṣa who is the cogniser. He is established in the supreme undecaying Ātmā." By Īs'vara, such as He is, the world should be covered. The meaning is that although in a worldly view things of the world are worldly, in a spiritual view they are considered to be conscious.

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[1] *That* means Supreme Brahma which is invisible. *This* means the visible world. *This is perfect* in the sense that it is in reality Supreme Brahma. *Taking the perfect*, that is, the Supreme Brahmahood, *of the perfect*, that is, of the world, *it is the perfect*, that is, the One Brahma, *that remains*. This mantra amplifies the dictum, " Certainly all this is Brahma." Bṛhadāranyakopaniṣad V. I. 1.

It is the Māyās'akti of Brahma which is possessed of infinite and inscrutable powers which evolves as the world. And this Māyās'akti is consciousness because S'akti and possessor of S'akti not being different, She is not different from Brahma. She, again, is Mūlaprakṛti, the material cause of the world composed of Sattva, Rajas and Tamas gunas. This S'akti controls her own consciousness and appears as unconsciousness in order to enable Jīvas to enjoy the fruits of their Karma. In reality, however, there is nothing unconscious in the world, as S'ṛuti says, "Certainly all this is Brahma"; "All this is Ātmā"; "Puruṣa is this universe, karma, tapas, Brahma, supreme immortality"; "This Brahma, Which is immortality, is in front, Brahma is behind, Brahma is on the right hand side and on the left. It extends above and below. In fact, this vast universe is Brahma"; and so forth. Wise men whose minds have been purified through exhaustion of the fruits of Karma cover the whole world with Brahma, that is, look at it as Brahma. *World* means the earth and other lokas[1]. *Hence*, that is, the whole world being Brahma, it should be enjoyed *by renunciation*, that is, in a manner to bring about renunciation, without craving for fruits, by forsaking the idea of its being different from Ātmā. *Anybody's wealth*, that is, any object of desire belonging to own self or anybody else. The sense is that when all objects of desire appear as consciousness their character as objects of desire vanishes. Bhagavān[2] also has said, "When a man abandoneth, O Pārtha, all the desires of the heart and is satisfied in Ātmā by Ātmā, then is he called quietminded."

2. It is by doing work in this way that one may desire to live here a hundred years. To you man there is thus no way other than this by which Karma will not stick.

The man who *does work*, that is, allows his senses to operate, *in this way*, that is, with the knowledge that all is Brahma and without craving for fruits, *that one may desire to live here* on earth

[1] There are seven lokas, that is, habitations for Jivas, namely, Bhu, Bhuva, Svah, Maha, Jana, Tapah and Satya. Bhu is the earth.

[2] Shrikrishna in the Bhagavadgītā.

a hundred years, that is, a long life. The word *you* is used to indicate that this applies to every man. *There is thus no way other than this*, that is, no way other than selfless work, *by which Karma will not stick*, that is, you will not get the fruits of Karma. The state of liberation-in-life of those who know Ātmā is indicated here. So long as the body exists even no wiseman can live inactive, for he has his senses and is subject to prārabdha[1] Karma. Bhagavān also says the same to Arjuna, "Nor can any one, even for an instant, remain really inactive, for helplessly everyone is driven to action by gunas[2] born of Prakṛti."

Now, it has been said in the First Mantra that he who knows Ātmā to be Brahma and is liberated in life sees Brahma everywhere even while doing work through the operation of the functions of the body under the influence of Prakṛti or for the teaching of men. In the Katha Upaniṣaḍ also it is said, "The seat of the Unborn and Ever conscious has eleven gates. By working (for Him) one does not grieve, but being liberated, is saved (from rebirth)".[3] If such a liberated knower of Ātmā wants to live even a hundred years Karma does not attach to him. The expression "desire" is here used simply for laudation, to show that no amount of Karma can bind one who is liberated in life. The conflict between Jñāna and Karma is to be understood to exist in relation to the Sakāma and Niṣkāma Karma of the ignorant and not in relation to the mere activities of the senses of wisemen.[4] Like the performance of the duties of a Kshatriya by Bhagavān Vāsudeva[5], the activity of the senses of wisemen is not such work as binds the Jīva to the world-tree. Smṛti[6] says, "Nor do actions attach to Me nor do I desire for the fruits of action"; "O Dhanañjaya,[7] actions do not bind him who is self-possessed";

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[1] Karma is of three kinds:—(1) Prārabdha, which has begun to work and of which the consequence is the present life. (2) Sanchita, that is, stored, which has not yet begun to bear fruits. (3) Kriyamāna, which is being earned by present action.

[2] The Sattva, Rajas and Tamas gunas.

[3] The Unborn and Ever-conscious is Ātmā. The seat is the gross body. The eleven gates are the two eyes, the two ears, the two nostrils, the mouth, the navel, the generative organ, the anus and the Brahmarandhra, that is, the aperture at the crest of the head.

[4] Work done by wisemen who know Atmā is mere activity of the senses to which he attaches no ahangkāra.

[5] Vāsudeva is Shrikrishna. He was a Kshatriya and, although an incarnation of Īs'vara, performed all the duties of the caste he had assumed.

[6] The Gitā Smṛti.

[7] Dhanañjaya is a name of Arjuna.

" He whose Ātmā has become Ātmā of all beings is not affected even by doing work"; and so forth. S'ruti says, " The knot[1] of the heart is cut, all doubts are dispelled and all Karma is destroyed of him who has seen Him who is the cause and the effect"; [2] " When all the desires which harbour in his heart are removed, the mortal becomes immortal and tastes of Brahma even here"; " When the seer sees the shining Puruṣa who is the doer, the lord, the source of Lord Brahma, then the wiseman is washed clean of virtue and sin and attains supreme equanimity"; and so forth.

3. Asurya is the name of the lokas covered with blinding darkness. To them they go after death, the men who kill Ātmā.

After speaking of the state of liberation in life characterised by a thorough knowledge of Ātmā, in this Mantra the Upaniṣaḍ speaks of the state of delusion characterised by a thorough want of knowledge of Ātmā in which one thinks, " consciousness does not shine, it does not exist." [3] Suras are wisemen. Those who are not suras are asuras, thoroughly devoid of the knowledge of Ātmā. In the story beginning with " Wherefor Devas and Asuras struggled," the Chāndogyopaniṣaḍ, by saying that " the Asuras struck (the prāṇa) with sin," indicates that they are darkness itself, destitute of the light of Ātmā—blind egotism, sinful. The Kathopaniṣaḍ says, " How can that (Ātmā) be known from any body other than who believes in its existence," and, " Of the two (upādhi-ridden Ātmā and upādhi-free Ātmā) upādhi-free Ātmā should be realised as existing in Truth. The Truth favours him who realises (Ātmā) as existing." Hence the Upaniṣaḍ indirectly points to the infidel who does not perceive the existence of Brahma in either svarūpa or tatastha aspect. In the Gitā S'āstra also it is said, " Men, who have the nature of Asuras, know neither devotion (to duty) nor abstinence (from evil). Neither

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[1] The knot of the heart consists of desires.

[2] The cause and the effect is Brahma. The cause is the cause of the world and the effect is the world.

[3] Consciousness does not appear as an independent principle and not an attribute of the physical body. Hence, there is no existence of consciousness as an independent principle.

cleanliness nor good habit nor truth exists in them. The world, they say, is without truth, without basis,[1] without an Īs'vara, brought about by mutual union and caused by lust and nothing else.[2] Holding these views, these ruined selves of small understanding and fierce deeds prevail as enemies of the world for its destruction," and so forth. *Lokas* having the character of asuras are *asurya lokas.* The world *loka* is derived from root *lok,* to obtain, and means what is obtained, that is, fruit of Karma consisting of a particular rebirth. Covered *with blinding darkness,* that is, the darkness of delusion,[3] devoid of the light of Ātmā. *The men who kill Ātmā* are the men who, through delusion of intellect, think that beyond the body, there is no undecaying and undying Ātmā consisting of consciousness. Fruits of Karma are of three kinds. The Karma which consists in the worship of the tatastha saguna[4] aspect of Brahma-consciousness and is performed with faith and resignation to Īs'vara, with a mind purified by tapas and so forth, leads to Brahmaloka[5] by the Devayāna Path whence there is no return. The men, however, of impure minds who consider heavenly happiness to be the highest object of attainment and to that end perform Yajnās and so forth with a craving for their fruits, their Karma leads them to the Chandraloka by the Pitṛyāna Path from which there is a return to this sangsāra. Those, again, who consider the body to be Ātmā and are devoted to this world and thoroughly deluded, for them there is no journey to the next world either by the Devayāna Path or by the Pitṛyāna Path. On the contrary, they take birth and die repeatedly without interruption as insects, flies and other ephemeral creatures. The *lokas* of these ephemeral creatures are asurya, covered with the blinding darkness of perfect ignorance. S'ruti says, "The peaceful men who, living in forests on alms, practise tapas and s'raddhā and wisemen become taintless and by the solar gate go where resides that immortal Puruṣa of undecaying self";[6] "The deluded men who consider Yajnās and works of public

[1] Basis of dharma and adharma. [2] This the view of Chārvāka. [3] Moha.
[4] The secondary aspect in which Ātmā has assumed the upādhi of gunas.
[5] The loka of Brahma or Hiranyagarbha.
[6] Peaceful men are men whose senses have been withdrawn from their objects—men belonging to the vānaprastha and sanyāsa ās'ramas.
Tapas—Duties of own ās'rama.
Ṣ'raddhā—Knowledge of Hiranyagarbha and others.

utility as the best and do not know of any thing better, they enjoy on surface of heaven earned by their good deeds and thereafter enter into this or even a worse loka"; "Now, to neither of these two paths go these little ephemeral creatures who are born again and again. This is the third place"; "The means of attaining to the next world is not revealed to the child[1] who is attached to worldly objects and deluded by wealth. This is the world, there is none beyond it—whoever thinks thus comes under my[2] sway again and again"; and so forth. Smṛti also says, "White and black,[3] these are thought to be the world's everlasting paths. By the one he goes who returns not, by the other he who returns again"; "Cast into the wombs of Asuras, deluded birth after birth, attaining not to Me, O Kaunteya, they sink into the lowest depths"; and so forth.

4. Unmoving and one, swifter than the mind, the Devas do not get It as It moves before (them). Running It surpasses others. Non-moving, Mātaris'vā places all Karma in It.

After showing the state of liberation in life of those who possess perfect knowledge and the state of blinding darkness indicated by ephemeral existence of those who are perfectly ignorant, the Upaniṣaḍ proceeds, in this Mantra, to show the nirguna and saguna conditions of the primary and secondary aspects[4] of Brahma Which is consciousness. *Unmoving* (anejat), that is, devoid of all change of condition, nirguna. *One* (ekang), that is, without a second, the same at all times and in all things. In Nirguna Brahma Which is pure and perfect consciousness there can be no diversity either in itself or in own class or in different class.[5] But when Its connection with

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Wisemen—Householders who know Panchāgnividyā, or the science of Five Fires (See Chhāndogyopaniṣaḍ V, 3 ff).

Taintless—free from virtue and sin.

Solar gate—the Devayāna Path.

Immortal Puruṣa—Hiranyagarbha.

Of undecaying self—living so long as the sangsāra lasts.

[1] Child, that is, one who is senseless like a child.

[2] My, that is, of Death.

[3] The Devayāna Path is called white because knowledge shines in it. The Pitṛyāna Path is called dark because there is no light of knowledge in it.

[4] Primary—svarūpa. Secondary—tatastha.

[5] In itself—svagata. In own class—svajātiya, In different class—Vijātiya.

gunas becomes manifest, then there appear in It, as the Supreme Īs'vara possessed of infinite and inscrutable powers, diversities appertaining to Its secondary aspect. This is said in *swifter than the mind* (manaso javīyah). The *mind* here stands for all the inner senses).[1] *Swifter*, that is, extremely restless, changeful. The mind which assumes the shape of a different thing every moment, is the most restless of all worldly things. Brahma assumes the aspect of Māyā and producing the movement[2] of desire for creation in Itself, creates the world, constantly changing, out of that movement. "He desired, I shall become many for creation"; "In the beginning there was this Ātmā alone. Nothing else appeared. He desired, I shall create lokas"; "Out of It appear life, mind and all the senses, space, air, fire, water and earth, the supporter of the universe"—in these and many other places S'ruti teaches that Brahma is both the creator and what has to be created. Brahma is swifter than the mind on account of its being the creator and the created. Whatever form of vṛtti[3] the mind takes, Brahma first creates Itself as that vṛtti in order to enable the mind to enjoy the fruits of its Karma according to its impressions.[4] *The Devas*, that is, the Shining Ones, the deities presiding over the senses, *do not get it*, that is, do not get this Brahma, on account of their Rājasik and Tāmasik impurity. Elsewhere also S'ruti says, "He knows the knowable, of Him there is no knower." The Kathopaniṣaḍ says, "The Self-manifested One[5] smote the senses by making them outward-going. Hence they perceive outward things and not the inner Ātmā." *As It moves before them*, that is, as It engages Itself in creation prior to the activities of the mind and the senses for their purpose[6]. The Kathopaniṣaḍ also says, "The Puruṣa who wakes among the sleeping, making objects of desire for them, that is the Light, that is Brahma, that is called

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Svagata diversity is a diversity of the nature of leaves, branches and so forth of a tree. Svajātīya diversity is a diversity of different individuals of the same class, as of different trees. Vijātīya diversity is a diversity of different class, as of trees, men, birds, beasts and so forth.

[1] The inner senses are manas, buddhi, chitta and ahangkāra.

[2] Movement—Kshobha.

[3] Vṛtti—function. Preception of an object means that the mind has functioned as, taken the shape of, that object.

[4] Impression—saṃskāra.

[5] Svayambhū, Supreme Īs'vara of whom there is no creator.

[6] Objects must be created before the mind and the senses can move towards them.

Immortality. It is the refuge of all the lokas. None surpasses It." Or,[1] because Brahma sends the mind and senses to their respective works, It is said to be moving before them, the activity of the sender being prior to that of the sent. The Talabkāra Upaniṣaḍ first asks, "By whom desired and sent does the mind move? By whom engaged does the Prāṇa first move? By whom desired do people speak? What Deva does engage the eye and ear?" and then answers, "He who is the ear of the ear, the mind of the mind, the speech of the speech, the Prāṇa of the Prāṇa, the eye of the eye." This establishes that Brahma is the root of all perceptions. Elsewhere, S'ruti says, "He is the seer, the toucher, the hearer, the smeller, the taster, the thinker, the determiner, the doer, the Puruṣa, who is the cogniser. He is established in the supreme undecaying Atmā." In order to bring out the contradictory characteristics of Brahma according as It is saguna or nirguna, again says, *running It surpasses others etc. Running* (dhāvatah), that is, becoming active, *It* (tat), that is, Brahma, *surpasses* (atyeti) *others* (anyān), that is, the mind, senses and so forth. After speaking of the saguna aspect, speaks of the nirguna aspect thus. *Non-moving* (tishthat) means that the Brahma Principle is inactive and unchanging. As Brahma, Which is without a second, is only consciousness, It cannot change into what is different. Nevertheless, on account of Its being possessed of inscrutable powers, It appears as Māyā in creation. Māyā, Who is Brahma[2] and is consciousness,[3] holds in Herself unbeginning Karmik impressions in the form of Sattva, Rajas and Tamas gunas. Hence She is Gunamayī despite Her being Chinmayī. The gunas also are nothing but Chitsakti on account of the absence of any second principle. Brahma, which is perfect consciousness, creates the world in the form of Māyā composed of these three gunas and then Itself assumes the character of Jīva therein for the accomplishment of Its world-play. As S'ruti says, "He created all this, everything that is here. Creating it He entered into it"; "This (world) was non-existence before. Out of it arose existence. Then He created

[1] An alternative meaning. It is the rule with commentators that among many possible meanings, the more appropriate ones are placed later, the most appropriate one coming the last.

[2] Brahmamayī.

[3] Chidrūpinī.

Himself"; and so forth. *Mātaris'vā*, that is, he who moves in the firmament, that is, Air, that is, Prāṇa. Prāṇa *places all Karma*, consisting of Dharma and Adharma, *in It*, Brahma. Prāṇa, which is activity[1] places all karmas, resting in it, in Brahma, because in reality they are nothing but Brahma.

5. It moves, It moves not; It is distant, It is near; It is within all this and It is outside all this.

In this Mantra the Upaniṣaḍ repeats the purport of the last Mantra in order to more clearly put forth the contradictory characteristics of Brahma according as It is Saguna and Nirguna. *It*, Brahma, *moves* (ejati), that is, becomes active owing to connection with the gunas in the aspect of Māyā. *It moves not* (naijati), that is, remains inactive owing to want of connection with the gunas in the aspect of perfect consciousness. *It*, Brahma, *is distant*, because in Its nirguna aspect It is unattainable by the mind or the senses. S'ruti says, "Which speech fails to reach along with the mind." *It is near*, that is, Brahma is near, because in Its saguna aspect It is everywhere in in the world. *It is within all this*, that is, within all visible things of the world in the aspect of conscious Ātmā. S'ruti says, "Ātma exists in the hearts of creatures"; "Him who is seen with difficulty, is hidden, exists entered into things, is seated in buddhi, exists in the cave[2], is ancient;[3] "The one controller, the Ātmā in all beings"; "The Ātmā who is in all things"; and so forth. Smṛti also says, "Īs'vara, O Arjuna, resides in the hearts of all beings." *It is outside all this*, that is, Brahma is outside all things of the world as the object of enjoyment.[4] The Mundaka Upaniṣaḍ also shows the contradictory characteristics of Brahma: "It is great, divine and unthinkable. It also appears subtler than the subtle. It is more distant than the distant. It also exists near within the body. To those who can see, It resides in the heart."

[1] Kriyātmaka. Prāṇa is the vital air, and constant activity in respiration, circulation of blood and so forth are what gives it the vital character. Hence it is said to be activity itself.

[2] The cave is the body full of troubles.

[3] Eternal.

[4] Everything is here conceived to have an inside and an outside. In fact, the thing itself consists of this inside and outside. The inside is Ātmā and the outside the object of enjoyment (bhogya).

6. He, who sees all beings in Ātmā and Ātmā in all beings, does not therefore speak ill.

After speaking of the existence of Brahma within and outside all the world, the Upaniṣaḍ proceeds to explain how men who are liberated in life, are united with Ātmā and know Brahma, see Ātmā everywhere. *He*, the knower of Brahma, *who sees all beings*, that is, all things of the world which are parināmas of Māyā, *in Ātmā* (ātmaṇi), that is, as Ātmā. That is, he who perceives that the Brahma Which exists in him as conscious Ātmā also exists as all the things of the world in the aspect of Māyā. He who sees *Ātmā in all beings*, that is, who perceives that the Ātmā Who is in him is also the Ātmā in all things, like space in the cup, the curtain and so forth. Just as the distinctions of cup, curtain and so forth do not in reality make any distinction in the space in them, so distinctions of things do not make any distinction in Ātmā. He who perceives this *does not therefore*, that is, in consequence of this monistic perception, *speak ill*, because Ātmā is the seat of supreme love. It is because Jīvas fail to perceive the One Ātmā in all things that failure to get happiness always and everywhere induces them to speak ill of things. S'ruti says, "The one controller, the Ātmā in all beings, who makes one form into many. Perpetual happiness comes to the peaceful men who see Him in themselves and not to others"; "He who knows the Bliss of Brahma[1] is not afraid of anything"; and so forth. Smṛti also says, "As the mighty air, moving everywhere, is seated in space, so know that all beings are seated in Me"; "He whose self is in Yoga,[2] sees Ātmā in all beings and all beings in Ātmā. He sees the same everywhere"; "Supreme joy comes to this Yogī whose mind is peaceful, whose troubles have ceased, who is sinless and has become Brahma"; and so forth.

7. In whom all beings have become Ātmā, what delusion, what grief can there be in that (Ātmā, of the wiseman who sees oneness?

[1] The Bliss of Brahma means the Bliss which is Brahma. Bliss and Brahma are one and not two different things.

[2] That is, whose mind has attained samādhi.

This Mantra repeats the purport of the preceding Mantra for clearly stating the absence of delusion and grief in him who sees nonduality. *In whom* (yasmin), that is, in which Ātmā, *all beings have become Ātmā,* that is, he who perceives all beings to be the One Principle, Ātmā. Grief and delusion caused by attachment, hatred and so forth are possible only in those who do not know Ātmā and perceive that many things exist, and not in those who know Atmā, are devoid of dualism and have a pure mind, free from desires. The Katha Upaniṣaḍ says, "There is nothing manifold here. He who sees as if there is manifold existence here gets death after death," and this clearly indicates that only ignorant men, who see manifold existence, that return to sangsāra again and again on account of their being subject to grief and delusion. Those, however, who perceive the Monistic Principle are, on account of their being free from them, liberated from the wheel of sangsāra. S'ruti says, "Just as pure water being poured into pure water becomes the same, so, O Gautama, becomes the Ātmā of the Muni[1] who knows"; "It is Ātmā. He who knows this himself enters into Ātmā"; and so forth. S'ruti also says, "If the person knows Ātmā as 'This I am', for which desire and for whose purpose should he trouble his Ātmā with the troubles of the body?" "By knowing Him who is seen with difficulty, is hidden, exists entered into things, is seated in buddhi, exists in the cave and is ancient[2] and shining, by means of spiritual Yoga, the peaceful man forsakes joy and grief"; and so forth.

8. He encompassed the white, bodiless, painless, nerveless, pure and sinless. The Svayambhū, Who is omniscient, rules the mind and is omnipresent, properly distributed the desires among the eternal years.

After speaking of the world as Ātmā and of the greatness of this knowledge, the Upaniṣaḍ proceeds in this Mantra to show the saguna character of that Ātmā as body, Jīva and Īs'vara and the nirguna character as the Kūtastha. *He,* Atmā, becoming Saguna,

[1] Muni means the meditative man.

[2] Vide *ante*, commentary on Mantra 5.

encompassed in the forms of body and Jīva. Encompassed whom ? The *white* (s'ukra), that is, what is free from the dirt of Rajas and Tamas, shining. In the word *nerveless*, nerve stands for all instruments of work. Hence the word means inactive. *Sinless*, that is, devoid of the sangskāras of dharma and adharma. S'ruti says, " The Puruṣa is shining, formless, existent with inner and outer objects, unborn, prānaless, mindless, white, supreme beyond what is supreme and undecaying." [1] These are the Svarūpa or primary characteristics of Brahma, indicative of Its Niṣkala [2] aspect. The Māndūkya Upaniṣaḍ says the same thing in determining the Fourth [3] State of Ātmā, as, " The Fourth is considered to be He Who is unseeable, unusable, untakeable, undefinable, unthinkable, unspeakable, Whose existence is proved by the perception of one Ātmā in all conditions,[4] in Whom all prapañcha [5] ceases, Who is unchangeable, auspicious and non-dual." Nirguna Ātmā Who is pure Chit [6] is encompassed by Saguna Ātmā by means of three bodies characterised by wakefulness, dream and sleep. Inspite of being thus encompassed the Ātmā is really bodiless; for, although He presides over bodies it is not possible for Him, on account of His having no connection with gunas, to be endowed with the characteristics of bodies. The Chāndogyopaniṣaḍ says. "O Maghavan, this body is mortal, in the grasp of death ; it is the seat of this immortal bodiless Ātmā. Good and evil influence him who has a body. Good and evil do not forsake a thing which has a body. But good and evil do not touch that which has no body." The meaning is that Ātmā as Nirguna Kūtastha is bodiless and as Saguna Jīva is possessed of body. The pure consciousness of Saguna Ātmā is more or less suppressed by the gunas in Himself and thus He becomes a Jīva and a body. Nirguna Kūtastha Ātmā is encompassed by these Jīva and body aspects of Saguna Ātmā. It is the opinion of all Upaniṣaḍs that only one Principle exists and nothing else. This principle is Brahma which is consciousness. Hence the whole world is consciousness. In creation this consciousness appears

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[1] "What is supreme and undecaying" is Prakṛti which is supreme beyond its effects. Nirguna Brahma is supreme beyond Prakṛti out of which all Vikṛtis arise.

[2] Niṣkala is unconnected with Kalā or Prakṛti.

[3] Chaturtha or Turiya.

[4] The conditions of wakefulness, dream and sleep.

[5] The phenomenal world.

[6] Consciousness.

in every body both in perfection and in imperfection. In perfection it is Kūtastha and in imperfection it is Jīva and body. How does perfect consciousness become imperfect? Because of its unbeginning Creative S'akti[1] possessed as it is of inscrutable S'aktis. Is this S'akti consciousness or something different from consciousness? She[1] is consciousness on account of there being actually no difference between a S'akti and the possessor of a S'akti. How does Creative S'akti who is consciousness take away[2] consciousness? We have said, because Brahma is possessed of inscrutable S'aktis. The Aitareya Upaniṣaḍ also says, "This heart[3] and mind, this consciousness, Īs'varahood, scientific knowledge, true knowledge,[4] intelligence, sight, sustenance, thinking, talent, sorrowfulness, remembrance, determination, perseverance, vitality, desire, dominance—all these are the names of true knowledge. This is Brahma, this is Indra; this is Prajāpati. All these Devas, these five Mahābhūtas, namely, earth, air, space, water and fire, and those small and other creatures; the causes and the rest, namely, those born of eggs, those born of the womb, those born of moisture and those springing out of the soil—horses, kine, men, elephants, whatever living animals walk or fly and whatever is immovable—all this derives its existence from knowledge, is established in knowledge. The world is derived from knowledge, established in knowledge. Knowledge is Brahma." It is owing to the Karmik impressions of Jīvas consisting of desires for enjoyment that the phenomenal world[5] appears in Vyāvahāra as unconscious. Under the influence of impressions jīvas desire enjoyment, and the phenomenal world of enjoyment appears for the satisfaction of these desires. It is owing to the imperfect consciousness of Jīvas that they desire enjoyment and regard the phenomenal world as unconscious and enjoyable. Hence impressions are the cause of Jīvas' imperfect consciousness. The impressions are composed of gunas and evolved[6] out of gunas. Māyā, the Gunamayī Creative S'akti of Brahma, covers Her own perfect consciousness in the aspect of Karma and Karmic impressions and appears as Jīva and so forth. S'ruti says, "The

[1] Sriṣtis'aktí. [2] Literally, reduce. [3] Heart (hridaya), the seat of buddhi.
[4] Consciousness—Sangjñāna. Scientific knowledge—Vijñāna Īs'varahood—Ājñāna. True knowledge-Prajnāna.
[5] Phenomenal world—prapañcha. [6] Parināma.

Chhandas,[1] Yajnās, Kratus,[2] Vratas,[3] the past, the future and all that[4] the Vedas speak of, as Māyī[5] creates this universe, the other is bound to it by Māyā; know Māyā to be Prakṛti and Māyī to be Mahes'vara.[6] It is by His limbs[7] that all this world is pervaded"; and so forth. This is Brahma's creative play. "He desired I shall become many for creation. He performed tapas. Performing tapas He created all this, everything that is in the world. Creating it He entered into it." This S'ruti proves that the creation is derived from desire, that is, karmik impression, and tapas, that is, knowledge. Hence there are two aspects of Māyā, who may also be called Creative S'akti, Mūlaprakṛti or Saguna Brahma, namely, the aspect of desire and the aspect of knowledge. In the aspect of desire She is composed of the three gunas and in the aspect of knowledge She is consciousness. As composed of the three gunas, She is the cause of the gross, subtle and causal bodies and, as consciousness, She is the cause of all sensations and perceptions in the bodies. The three gunas also are not different from consciousness. In dissolution they exist in the form of Brahma. S'ruti says, "Then[8] the One[9] lived windless,[10] united with Prakṛti. Nothing existed besides It"; "O good one, this world existed before as existence, one and without a second"; and so forth. At the end of dissolution also the gunas exist as consciousness, in a state of equilibrium, as the self of Īs'vara,[11] for which Īs'vara is possessed of the qualities of omniscience, rulership and so forth. S'ruti says, "They (the Yogis) saw the S'akti who is the Deva,[12] hidden by Her own gunas," that is, the primary aspect of Creative S'akti in which She is perfect Brahma-consciousness is hidden when She appears as the three gunas. For the purpose of creation this Bhagavati S'akti forsakes, in part, the state of equilibrium and homogeneity,[13] and becomes heterogeneous as three gunas

[1] Chhandas—Vedas.
[2] Kratus are a class of yajñas.
[3] Vratas are vows such as Chāndrāyana.
[4] The present is included in this "all that".
[5] Māyī—possessor of Māyā.
[6] Mahes'vara—Supreme Īs'vara. The highest creator.
[7] Limbs—avayava, parts. Although Mahes'vara is impartible, parts are attributed to Him in the analogy of diversities in the world.
[8] Then—in dissolution.
[9] One—Brahma or Puruṣa.
[10] Windless—breathless. Brahma-existence does not require breathing. Breathing is a physical characteristic, dependent on the existence of air and the body. In dissolution however, nothing exists save Brahma-existence.
[11] Īs'varātmanā.
[12] The Deva here is Shining Brahma.
[13] Ekarasatva.

by virtue of Her possessing inscrutable powers. Hence the world, in which She, again, enjoys as Jīva owing to Her connection with the gunas in inequilibrium and rules everything as Īs'vara owing to Her connection with the gunas in equilibrium. Never do the gunas exist separated from consciousness, because consciousness is all-pervading. Hence the theory of their being different from consciousness becomes untenable, as also for the reason that at the end of dissolution they appear out of Brahma, Which is consciousness, and, again, at dissolution merge into It. S'ruti says, "This Supreme Brahma is sung. In It the three are well-established. It is also Akṣara." The three are object of enjoyment, enjoyer and director [1], and Akṣara, that is, the Undecaying One, is Nirguna Brahma. After speaking of the encompassing character of Saguna Ātmā as body and as Jīva, the Mantra proceeds to speak of Him as Director. *Svayambhū*, that is, He who becomes Himself, causeless. By virtue of His being possessed of inscrutable powers He Himself appears as Īs'vara and as the world. *Omniscient*, that is, He who sees everything. This indicates that He presides over the causal body. *Rules the mind*—this indicates that He presides over the subtle body. *Omnipresent* that is, exists on all sides. The original is *paribhū*. It may also mean, exists above (pari—upari) all things. This indicates that He presides over the gross body also. [2]

Properly (Yāthātathyatah), that is, as it should be. *Desires* (arthān), that is, impressions of Karma performed for welfare in the next world. *Years* stand for time. *Eternal years* means eternal time. Time is thus spoken to be eternal. The Pras'nopaniṣaḍ says, "The year is Prajāpati. He has two paths, southern and northern. Those who perform Yajnās and so forth attain the Lunar Loka. These return again. Hence these Ṛṣīs who desire progeny go to the south [3]. And those who seek Ātmā by brahmachārya [4], faith [5] and vidyā [6] go to the Sun by the northern path [7]." Here also

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[1] Director—prerayitā or niyantā; He who directs and controls all enjoyment.

[2] The three aspects of Īs'vara in which He presides over the causal body, subtle body and gross body are called Īs'a, Sūtra or Hiranyagarbha, and Virāt or Vaishvānara.

[3] The Pitṛyāna.

[4] Celibacy and all-round physical and mental purity.

[5] S'raddhā.

[6] Devatājñāna, the knowledge that Prajāpati is Ātmā,

[7] The Devayāna.

S'ruti places the Karmas of men in Prajāpati who personates the year, month, day and night.

9. Into blinding darkness they enter who practise avidyā. Into even greater darkness they who are attached to vidyā.

This and the following Mantras explain the varieties of those Karmas and where they are respectively placed. Karma for the next world is of two kinds, namely, that which causes return to this world and that which gives immortality. The wiseman who knows Brahma and perceives non-duality, or " who sees all beings in Ātmā and Ātmā in all beings " and " in whom all beings have become Atmā," there is nothing he has got do, for he has no necessity and no hankering for the next world. He becomes liberated even in this world and even if he does Karma it does not bind him. This has been said in the Second Mantra. S'ruti says, " When all the desires resting in his heart are removed, then the mortal becomes immortal and tastes of Brahma here " ; " When the seer [1] sees the shining Puruṣa who is the doer, lord and source of Brahmā, then the wiseman is washed of virtue and sin and spotless, attains supreme equanimity " ; He is the best of Brahma-knowers who sports in Ātmā and does (similar) [2] work " ; " The desires of him whose desires have been gratified [3] and who has known Ātmā all disappear even here [4]; " Those who are devoted to Brahma are merged in Brahma and freed from birth " ; and so forth. Smṛti also says, " But the man who rejoices in Ātmā, is satisfied with Ātmā, and is content in Ātmā, for him there is nothing to do. For him there is no interest in things done in this world, nor any in things not done, nor does any object of his depend on any being " ; and so forth. But everyone is not entitled [5] to knowledge of Brahma, Which is eternal, pure, enlightened and liberated. Attachment [6] to Brahma is for wisemen [7] alone. The ignorant are attached to Karma. So long as the mind is not purified, there cannot be perfection of knowledge. The mind is not purified so long as

[1] Jiva. [2] Similar work is meditation, cultivation of knowledge, vairāyga (dispassion) and so forth. [3] That is, who has no more desires. [4] In this life. [5] Adhikārī. [6] Niṣthā. [7] Jñānį.

there is not an end of desires. Desires cannot cease so long as Niṣkāma[1] Karma is not practised. Hence ignorant men who seek liberation should by all means practise Niṣkāma Karma. Such ignorant men, however, as are thoroughly deluded and seek the happiness of a life in Heaven, perform the Karmas prescibed in S'ruti and Smṛti with a craving for their fruits and thus abide in ignorance[2]. Their desires do not cease and their Sangsāra[3] does not end. S'ruti says, "The boys[4] who live in ignorance in various ways, think that their purpose has been fulfilled[5]. Men who are devoted to Karma do not know (Ātmā) through attachment. Hence their life in Heaven ends and stricken by grief they then fall"; "The deluded men who consider yajnās and works of public utility as the best and do not know of anything better, they enjoy on the surface of Heaven earned by their good deeds and thereafter enter into this or even a worse loka;" and so forth. Smṛti also say, "Enveloped is knowledge by this constant enemy of the wise in the form of desire which is, O Kaunteya[6], insatiable like fire"; "The knowers of the three[7], the Soma-drinkers, the purified from sin, worshipping Me with sacrifice, pray for life in Heaven. They, ascending to the holy loka of the Lord of Suras[8], enjoy in Heaven the pleasures of Devas. They, having enjoyed the spacious loka of Heaven, their virtues exhausted, enter into the mortal loka. Thus following the Dharma enjoined by the three, desiring desires, they get birth and death"; and so forth. The ignorant men, however, whose minds being enlightened by Guru or S'āstra, consider Heavenly happiness to be small, and, knowing Brahma to be bliss, wish for a permanent cessation of the sorrows of Sangsāra, and, thinking the Devas worshipped in various Karmas to be Brahma Itself, perform the duties of their castes and āsramas[9],

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[2] Avidyā.

[1] Selfless; with no purpose.

[3] Physical existence subject to birth and death.

[4] The word is indicative of foolish existence.

[5] That is, there is nothing beyond Karma, to which they are attached.

[6] Son of Kunti, Arjuna.

[7] The three, that is, three Vedas.

[8] The Lord of Suras is Indra.

[9] The ās'ramas, or stations of life, are four, namely, Brahmachārya, Gārhasthya, Vānaprastha and Sannyāsa. Brahmachārya ās'rama is celibate boyhood in which the boy receives education in his preceptor's house. Gārhasthya ās'rama is the station of family life up to the age of fifty. Vānaprastha Ās'rama is hermitage in the woods after the age of fifty. Sannyāsa Ās'rama is the state of total renunciation of the world.

they attain Brahma-loka[1] and become immortal. Hence there are two classes of men who are entitled to liberation, namely, those who are wise[2] and those who perform niṣkāma Karma. Wisemen, who know the true aspect of Ātmā, are established in liberation in life and, making happiness and sorrow the same[3], rejoice in Ātmā and, in fact, live in Ātmā. Leaving this world[4] they are liberated from body and merged in Brahma Which is consciousness. Although performers of niṣkāma Karma do not realise the true aspect[5] of Brahma in Ātmā, they perceive that all forms of happiness end in sorrow. They thus acquire Apara Vairāgya[6], characterised by a dislike for all objects visible and known from S'ruti[7] and having recourse to Yoga they reach the path of gradual liberation by niṣkāma Karma. There in the Satya-loka[8], their minds being purified, they acquire Para Vairāgya[9], characterised by an equal view of happiness and sorrow, and a realisation of the monistic Brahma Principle and are liberated at the end of the Kalpa. Bhagavān Vāsudeva[10] says, "For a Muni who is seeking Yoga, Karma is said to be the means. For him when he is enthroned in Yoga, cessation from Karma is said to be the means"; "White and black, these are thought to be the world's everlasting paths. By the one he goes who returns not, by the other he who returns again. Knowing these paths, O Pārtha, no Yogī is deluded. Hence, O Arjuna, be fixed in Yoga in all times. The fruit of meritorious deeds, attached to the study of the Vedas, to Yajñās, to austerities and to charities, the Yogī surpasses them all by knowing this and goes to the first and supreme place[11]"; and so forth. S'ruti and Smṛti also say, "The peaceful men who, living on alms in forests, practise tapas and S'raddā, and wise men become taintless and by the solar gate go where lives the immortal Puruṣa of undecaying self"[12]; "When dissolution comes at the end of the life of Brahma,

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1 Brahmaloka is the loka Brahmā.
2 Jñānī.
3 That is, having equal disregard for happiness and sorrow.
4 That is, when they die.
5 Svarūpa.
6 Inferior Dispassion. See Pātañjala Darṣana.
7 Objects known from S'ruti are heavenly objects to be acquired by Yajnās.
8 The highest of the Seven Lokas, the seat of Brahmā or Hiranyagarbha.
9 Superior Dispassion. See Pātañjala Darṣana.
10 Srikrishna in the Gītā.
11 Brahmahood. First, because Brahma is the cause (kārana) of the world.
12 *Vide ante*—Commentary on Mantra 3.

all of them[1] along with Brahmā, having attained Ātmā, enter into the supreme state"; and so forth. They are wise men in comparison with those who consider yajnās and other Karma as the best, and not for having attained knowledge of monistic Brahma. Now, what is the necessity for such men as can perform niṣkāma Karma to perform Karma at all? It is but reasonable that those who forsake fruits of Karma should forsake Karma as well and not perform Karma which, even if performed without desire for its fruits, will grant fruit to its performer in the shape of life in Brahma-loka by virtue of his knowledge[2] that it bears such fruit. There is the necessity on account of their minds being impure and for want of realisation of Brahma. So long as the mind is impure and so long as Brahma is not realised, cessation of Karma[3] is not possible. Control[4] of the organs of action also does not bring about cessation of Karma owing to the restlessness of the mind, the impossibility of resting in Paramātma, and the touch with objects. Such a mind is bound to do Karma and hence it is useless controlling the organs of action. Bhagavān[5] also has blamed forsaking of Karma. He has said, "Who sits controlling the organs of action, but dwelling in his mind on the objects of the senses, that deluded man is called a hypocrite"; "Perform you prescribed action, for action is better than inaction"; "Mayst thou not have attachment to inaction"; and so forth. In fact, those whose proper sphere[6] is Karma simply increase their mental impurity by forsaking it, for then the mind, freed from the activity of the organs of action, freely dwells on objects. It may be said, let their minds rest in vichāra[7] of the true aspect of Brahma. But that is not possible, because such vichāra can not take place in an impure mind. It is when the light of Brahma shines on the purified mind then that wiseman, who is liberated in life, lives by vichāra. The proper sphere of others whose minds are impure is Karma. S'ruti says, "These are distant from and contradictory to each other, avidyā[8] and what is known as vidyā[9]." Here the term *vidyā* means realisation of Brahma and not merely

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[1] Performers of niṣkāma Karma whose minds have been thoroughly purified in Satya-loka and who have consequently attained perfect Brahmajñāna.

[2] This knowledge is derived from S'āstra.

[3] Naiṣkarmya.

[4] Nigraha.

[5] S'rikrishna in the Gitā.

[6] Adhikāra.

[7] Discursive contemplation.

[8] Karma, ajñāna.

[9] Jñāna.

Devatājñāna[1], because a combination of Devatājñāna and avidyā is possible. And this Karma purifies the mind when performed without desire for fruits, with resignation to Īs'vara and with Devatājñāna. Those who can fortunately acquire this purification in this life rise to the state of knowledge and enter into Brahmahood beyond all lokas. Those, however, who are not so fortunate attain Brahmaloka and there in course of time their minds are purified and they are established in knowledge.

Into blinding darkness (andhang tamas), that is, into the Pitṛyāna path beginning in smoke and destitute of the light of Ātmā *they enter who practise avidyā. Avidyā* means ignorance, that is, pure Karma opposed to knowledge of Ātmā, sakāma (performed with desire for fruits) and destitute of Devatājñāna. S'ruti says, "These[2] who perform Yajnās and works of public utility and charities in villages get unto the smoke, from the smoke unto the night, from the night unto the other[3] fortnight, from the other fortnight unto the six months in which the sun travels south. They do not get unto the year. From the six months they attain the Pitṛloka"; and so on. *Into even greater darkness they* enter *who are attached to vidyā*, that is, to Devatājñāna, to Pancāgnividyā[4], to Devatās with the knowledge that they are Brahma. They are attached to vidyā but have forsaken Karma. The idea is that the fate of forsakers of Karma in the Pitṛyāna path is darker than that of performers of Karma.

10. Different is said to be by vidyā and different by avidyā. This we have heard of peaceful men who have explained it to us.

Such are the different fruits of vidyā and avidyā when practised separately, and the following Mantra[5] speaks of their different fruits when they are practised together. *Of peaceful men* (dhīrānāng) that is, from learned men, āchāryas, *who have explained it*, that is, the subject of vidyā and avidyā, *to us.*

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[1] The general knowledge that the Devatā worshipped is Brahma, that is, it is Brahma Which appears in the form of the different Devatās whom people worship.

[2] Householders. [3] Dark.

[4] The science of Five Fires explained in the Fifth Chapter of the Chāndogyopaniṣad. The five fires are the firmament, cloud, earth, male and female. A Jīva's Karma makes him travel through these in the cycle of his reincarnation. [5] Mantra 11.

11. Vidyā and avidyā, he who knows these both together, by avidyā he surpasses death and by vidyā tastes of immortality.

Great is the effect of the practice of vidyā and avidyā together. This Mantra says what parts they separately contribute to produce this effect. *Vidyā* is Devatājñāna and *avidyā* is Karma. *He who knows*, that is, practises, *these both together*, that is, practises avidyā enlightened by vidyā. Karma accompanied by Devatājñāna becomes free from the desire to enjoy heavenly happiness and is, consequently, niṣkāma. Such being the case, *by avidyā*, that is, by Karma, *he*, the performer of such niṣkāma Karma, *surpasses death*. Death here stands for the cycle of birth and death. By Karma he attains purification of mind and, through cessation of desire for enjoyment, becomes liberated from connection with the gross body which is the seat of enjoyment. And *by vidyā*, that is, by Devatājñāna and by Brahmajñāna[1] which is its perfection, *tastes of*, that is, attains to, *immortality*, that is, Brahmaloka characterised by non-return to the mortal world and liberation at the termination of the Kalpa. S'ruti says, "Those who know this[2] and those who, living in the forest, practise shraddhā and tapas, they get unto the light, from the light unto the day, from the day unto the waxing[3] fortnight, from the waxing fortnight unto the six months in which the sun moves in the north, from the months unto the year, from the year unto the sun, from the sun unto the moon, from the moon unto the lightning. Thence that Puruṣa, who is not a man, takes him to Brahma[4]. This is the Devayāna Path."

12. Into blinding darkness they enter who worship asambhūti. Into even greater darkness they who are attached to sambhūti.

The above purpose is again set forth in this and the two following Mantras, with reference to the worship of the effect (Kārya) and the cause (Kāraṇa). *Saṁbhūti* is the cause of the world, that is, Saguṇa Brahma. What *sambhavati* (becomes), that is, appears as the

[1] Realisation of Brahma.
[2] This, that is, Pañchāgnividyā. *Vide ante.*
[3] Waxing, that is, bright.
[4] Brahma, that is, Brahmaloka.

effect, is *saṁbhūti*. *Asaṁbhūti* is what is not the cause, that is, the effect, the world. In speaking of worship, by *asaṁbhūti* are meant the Devatās such as Agni, Vāyu and so forth, who identify themselves with the effects. *Into blinding darkness*, that is, the Pitṛloka, *they enter who worship asaṁbhūti*, that is, Agni and other Devatās presiding over effects (Kāryas), without knowing that they are in reality Īs'vara and with desire for fruits. *Into even greater darkness they* enter *who are attached to sambhūti*, that is, to Saguṇa Brahma or Īs'vara who is the cause of the world. Karma being their proper sphere, abandonment of Karma consigns these men, who have no Brahmajñāna, to terribly dark lokas inspite of their Devatājñāna.

13. Different is said to be from saṁbhava and different from asaṁbhava. This we have heard of peaceful men who have explained it to us.

Saṁbhava is saṁbhūti explained above. *From saṁbhava* means from worship of Saguṇa Brahma. *From asaṁbhava* means from asaṁbhūti, that is, from worship of Agni and other Devatās presiding over effects. The rest is as before (Mantra 10).

14. Saṁbhūti and vināsha, he who knows these both together, by vinās'a he surpasses death and by saṁbhūti tastes of immortality.

Saṁbhūti is Saguṇa Brahma. *Vinās'a* means destruction, here that which is destroyed, namely, Agni and other Devatās presiding over effects. Destruction is identified with what is destroyed because there is no difference between a quality and its possessor [1].

15. By a golden vessel is the face of Truth covered. Do Thou, O Pūshā, uncover it for him who is devoted to Truth, for sight.

After speaking of the immortality of those who combine vidyā with avidyā or saṁbhūti with asaṁbhūti, the Upaniṣaḍ proceeds, in the guise of a prayer at the time of death, to show by what path

[1] Quality—Dharma. Its possessor—Dharmī.
It is the same principle as that S'akti and the possessor of S'akti are the same.

that immortality is attained. This is done by these last four Mantras. *By a golden vessel*, that is, by the bright solar orb, *is the face*, that is, the aspect, *of Truth*, that is, Brahma[1] covered. S'ruti says, "And the name of that Brahma is Truth". S'ruti also says, "And this Golden Puruṣa who is seen within the sun, golden-bearded, golden-haired, golden all over from the toe-nails." The sense is that the aspect of Brahma, the Puruṣa[2] in the sun, is hidden from the sight of men by the shining orb. S'ruti says, "The command is, the sun is Brahma." *Do thou, O Pūshā*, who is the *poshaka*, or supporter of Jīvas, by the dispensation of fruits of Karma, *uncover it*, that is, the face or aspect of Brahma. When Jīvas rise from the gross body[3], Deva Pūshā thereupon leads them to the paths they deserve by their Karma. S'ruti says, "O Pūshā, Lord of Path, we invite Thee to us, like a chariot, for work and gain of food"; "O powerful one, clear the paths for gain of food, conquer the obstructors, give fruition to our works"; "Be the charioteer[4] of our Yajnā"; "O master of food, thou maintainest all māyās[5]. O Pūshā, may thy gifts here be beneficial"; and so forth. *For him*, that is, for me, *For sight* (drishtaye), that is, for seeing the Puruṣa in the sun who is Truth. This Mantra says that those who are devoted to truth attain the Puruṣa in the sun. From the sun they go to Brahmaloka. S'ruti says "He becomes established in the sun full of tejas[6]. As a snake is freed from its skin, so is he freed from sin and carried up to Brahmaloka by Sāmas[7]. He sees the Puruṣa[8] who is superior to this Aggregate Jīva[9] and resides in every body."

16. O Pūshā, Ekarṣi, Yama, Sūrya, Prājāpatya, remove the rays, withhold the tejas. Let me see that aspect of Thine which is the most beneficial. He who is that Puruṣa, He I am.

This Mantra speaks of Deva Pūshā as the dispenser of the fruits of Karma and the possessor of the qualities of rulership and so forth

[1] Saguna Brahma.
[2] Person, the deity or consciousness which is the soul of the sun and presides over it.
[3] That is, die. [4] That is, lead our religious works as a charioteer leads a chariot.
[5] Sāyana explains māyā here as prajnā, knowledge. [6] Light.
[7] The Sāmaveda which represents three parts of Om.
[8] Paramātmā. [9] Jīvaghana, Hiranyagarbha.

of the world. *O Pūshā*, that is, maintainer of the world. *O Ekarṣi*, that is, he who goes alone. There is none other in whose company or with whose help he guides Jīvas to their respective paths. Or, he is the fire called by the name Ekarṣi. S'ruti says, "The faithful s'rotriyas[1] who perform their duties[2], are faithful to Brahma[3] and themselves offer oblations to Ekarṣi." And this fire, appearing as the deity presiding over the path, leads the hotā[4] to Brahmaloka earned by him. O *Yama*, that is, he who controls the fruits of Jīvas' Karma. O *Sūrya*—it is because Pūshā leads Jīvas to their respective lokas according to the desire of the Sūrya-devatā called Āditya that he is glorified by the name Sūrya. Or, Sūrya (sun, who is the source[5] of the world, appears as Devatā Pūshā to place Jīvas in their places according to their respective Karma, and hence Pūshā is Sūrya. S'ruti says, "O Pūshā, the golden boats[6] of thine which move in the sea, in the firmament, by them thou goest in mission at the will of Sūrya." O *Prājāpatya*, that is, son of Prajāpati, so called because he maintains prajā or people by making them come by the fruits of their Karma. The Saṁhitā S'ruti[7] also says, "Son of Vimuch"—Vimuch is Prajāpati. *Withhold the tejas*, that is, the scorching aspect of Deva Āditya. *Let me see*, that is, so ordain that I may see, *that aspect of Thine which is the most beneficial*, that is, which is the seat of supreme good. S'ruti says, "One is thy white, another is thy black—like dyau[8] thou hast these two aspects, day and night." *He who is that Puruṣa, He I am*—the supplicant's Devatājñāna is shown hereby. *He who is that Puruṣa*, that is, the Āditya Puruṣa in the solar orb, *He I am*, and hence I pray to be united with him. S'ruti says, "The Puruṣa who is seen in the sun, He I am, verily He I am."

17. Now may the air become immortal air and this body reduced to ashes. Om, O kratu, remember, remember deeds; O kratu, remember, remember deeds.

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1 Shrotriyas are those who have studied S'ruti or Veda.
2 The duties of their caste and Ās'rama.
3 Brahma here is Apara Brahma or Hiranyagarbha.
4 Hotā is he who performs homa.
5 Source—Savitā.
6 Compare the golden boat of Charon.
7 Rigveda Sanghitā.
8 Dyau—Sky or the Sun.

The prayer to Pūṣha ended, the man on feeling his prāṇa about to leave the body remembers the Karma, or work, which he has performed since birth and which will determine his path in the next world. *Now* at the time of death, *may the air*, which is the prāṇa in my gross body, leave it and, *become immortal air*, that is, remain for ever as the prāṇa in the subtle body without ever again getting into a gross body. *And may this body become reduced to ashes* after death. *Om* is the symbol (pratīka) of Brahma, the Pranava which being the self of Truth should be uttered at the inception of every purpose. *O kratu—kratu* is saṁkalpa, that is, purpose. The dying man addresses himself as kratu or purpose, because purposes being the cause of the Jīvahood of Jīvas, Jīvas may be said to be made of them. *Remember deeds*, that is, work done. S'ruti says, " And verily the Puruṣa is made of purpose. As his purpose in this world is so he becomes after death." The repetition is for emphasis.

18. O Agni, lead me to wealth by the good path, knowing, O Deva, all my deeds. Remove from me deceitful sin. I offer thee an abundance of words of obeisance.

In this Mantra the dying man prays again. *O Agni*, the Devatā presiding over fire, to whom I have offered oblations from my birth with the knowledge that thou art Īs'vara. *Lead me to wealth*, that is, to the attainment of the fruits of Karma, *by the good path*, that is, Devayāna Path, from which there is no return again. *Deceitful sin* is sin that prevents immortality. *I offer thee an abundance of words of obeisance*, that is, I bow to thee again and again, lead me by the Devayāna Path to Brahmaloka which is immortality.

The Concluding Commentary

In this Upaniṣaḍ the First Mantra speaks of Brahma as pervading the world and that, thinking this, no one should crave for enjoyment. The knower of Ātmā who, knowing this, performs works with the sense that Ātmā is everywhere, is not bound by those works. He becomes liberated in life and the conflict between Jñāna

(knowledge) and Karma (work) does not arise in his case. This is the purpose of the Second Mantra. The Third Mantra specifies the faithless, self-destructive men who are quite opposite of the knowers of Ātmā, the liberated in life, and who, for want of a life in the next world, come by, after death, a most terrible fate as insects, flies and the like. After specifying the fate of the faithless, the Upaniṣaḍ, in the Fourth Mantra, speaks shortly of the two aspects, Saguna and Nirguna, of Ātmā and of His being the seat of all Karmas. In the Fifth Mantra the two aspects are more clearly set forth. The Sixth and Seventh Mantras speak of the Monistic perception and mental purity of the liberated in life, the knower of Ātmā. The Eighth Mantra speaks of the Primary characteristics of Ātmā as Kūtastha conciousness and of His Secondary Saguṇa characteristics when He appears as Jīva, Īs'vara and body. The Mantras from the Ninth to the Fourteenth speak of the two kinds of fate of the faithful people whose minds are impure and knowledge insufficient. Among them the Ninth and Twelfth Mantras, beginning with "Into blinding darkness they enter," speak of the Pitṛyāna, characterised by a return to this world, as the lot of performers of Sakāma Karma and those who give up Karma without being entitled to give it up. The Eleventh and Fourteenth Mantras speak of Devayāna, characterised by non-return to this world, as the lot of performers of Niṣkāma Karma who combine Jñāna with Karma and worship Saguna Brahma. The Mantras from the Fifteenth to the Eighteenth show, in the guise of the prayer of a dying man, the Devatājñāna and knowledge of the true nature of Ātmā of him who is entitled to the Devayāna Path.

Here ends the commentary on the Īs'opaniṣaḍ of the Vājasaneya Saṁhitā by Satyānanda, seeking refuge in the feet of S'rī Sadguru [1] Om Guru.

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[1] The characteristics of Sadguru are found in the following Mantra of obeisance to Him :—" I bow to Sadguru who is Brahma-bliss, the grantor of supreme happiness ; who is alone and knowledge itself ; who is unaffected by pairs of opposities and like unto the sky ; who is the aim of sayings like ' That Thou art ' ; who is one, eternal, dirtless and unmoving ; who is the witness of all minds ; who is beyond the reach of comprehension and free from the three gunas."

ईशोपनिषत् ।

सत्यानन्दकृतभाष्यसमेता वाजसनेयसंहिताख्यशुक्लयजुर्वेदीया

ईशोपनिषत् ।

शान्तिपाठः ।

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ।

ब्रह्माद्वयं ज्ञानरूपं कर्तृभोक्तृमहेश्वरम् ।
सूक्ष्मं स्थूलतमं वन्दे जगत्कारणकारणम् ॥

सत्यानन्दकृतभाष्यम् ।

भाष्यभूमिका ।

ईशावास्यमित्याद्यष्टादशमन्त्रविशिष्टायामुपनिषदि निष्कामी मुमुक्षुरेवाधिकारी ; मुक्तिः प्रयोजनम् ; आत्मा विषयः, आत्मलक्षणप्रतिपादनेन मोक्षोपायनिर्देशः संबन्धः । आत्मस्वरूपोपलब्धिरेव मुक्तिः । सा चोपलब्धिश्चित्तशुद्धिसापेक्षा । चित्तशुद्धिश्च कर्मसापेक्षा । येषामात्मस्वरूपोपलब्धिर्जाता, त इहैव मुक्ताः, न तेषां कर्मणि प्रयोजनं, न कर्मद्वेषः । ये पुनरविशुद्धचित्तत्वादनात्मविदस्तैश्चित्तशुद्धिलाभार्थं निष्कामेनेश्वरार्पणबुद्ध्या कर्म कर्त्तव्यम् । इत्थंप्रकारेण कर्माणि कुर्वतां येषामिहैव जन्मनि चित्तशुद्धिर्जायते, ते जीवन्मुक्ता भवन्ति ; देहान्ते चात्मस्वरूपे विलीयन्ते । निष्कामकर्मिणां येषां तु चित्तकलुषाणीहैव न स्खलन्ति, ते देहान्ते क्रममुक्तेः पन्थानं देवयानं प्राप्नुवन्ति । तत्र ते क्रमेण चित्तशुद्धिं लब्ध्वा ब्रह्मलोके तिष्ठन्त्या-

कल्पान्तं, कल्पान्ते च ब्रह्मणि विलीयन्ते। सर्ववेदान्तसिद्धान्तसंमतमेतत्सर्वं व्याख्यास्यामो मन्त्रार्थमुखेन।

चिद्रूपेण ब्रह्मणा परिदृश्यमानं क्षयोपचयलक्षणं सर्वमेव चराचरं जगत्पदार्थमाच्छादनीयं तद्भावभावितव्यमित्युच्यते—

ईशा वास्यमिदं सर्वं यत् किंच जगत्यां जगत्।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम्॥ १॥

ईशा वास्यमिति। ईशा ईशित्रा शासयित्रा जगतः सृष्टिस्थितिनाशकर्त्रा ईश्वरेणेत्यर्थः। स च ईश्वरश्चैतन्यस्वरूपः कर्तृत्वस्वभावात्। "एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः। स परेऽक्षरे आत्मनि संप्रतिष्ठते" इति श्रुतेः। **तेन**; ईश्वरेण **जगत् वास्यम्**; आच्छादनीयम्। जगत्पदार्थानां लौकिकदृष्टौ जगद्रूपत्वे सत्यपि परमार्थदृष्टौ तेषां चिद्रूपत्वमवधार्यमित्यर्थः। अनन्ताचिन्त्यशक्तिसंपन्नस्य ब्रह्मणो मायाशक्तिरेव जगद्रूपेण विवर्तयति। सा च शक्तिः, शक्तिशक्तिमतोरभेदत्वाद् ब्रह्माभेदहेतुत्वेन चिद्रूपिणी। सैव सत्त्वरजस्तमोगुणात्मिका जगदुपादानभूता मूलप्रकृतिः। सा च शक्तिरात्मनश्चिद्रूपत्वं नियम्य जडरूपेणाविर्भवति जीवानां कर्मफलभोगसंपादनार्थम्। वस्तुतस्तु जगति न किंचिज्जडमस्ति। "सर्वं खल्विदं ब्रह्म" "आत्मैवेदं सर्वम्" "पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम्", "ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण। अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वं वरिष्ठम्" इत्यादिश्रुतिवाक्येभ्यः। कर्मफलपरिपाकेन शुद्धचित्ता ज्ञानिनः, सर्वं जगद् ब्रह्मणा आच्छादयन्ति, ब्रह्मस्वरूपेण पश्यन्तीत्यर्थः। **जगत्याम्**; गतेः परिणामार्थत्वात् परिणामवस्तु पृथिव्यादिलोकेषु **यत् किंच** जगत् परिणामि। **तेन** तस्मात् सर्वशो जगतो ब्रह्मभावितत्वात् **त्यक्तेन** त्यक्तं यथा स्यात्, तथा फलाकाङ्क्षात्यागेन अनात्मधारणाविवर्जनेन भुञ्जीथाः। **कस्यस्वित्** निजस्य परस्य वा **धनं** काम्यवस्तु **मा गृधः** मा काङ्क्षी-

रित्यर्थः । स्विदिति निपातो निश्चयार्थबोधकः । यदा सर्वं काम्यवस्तु चिद्रूपेण विभाति, तदा तस्य काम्यत्वमेव विनश्यतीति भावार्थः । भगवताप्युक्तम्—

"प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥" इति ॥ १ ॥

कुर्वन्नेवेह कर्माणि जिजीविषेत् शतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

कुर्वन्निति । यो नरः एवंप्रकारेण सर्वं ब्रह्मेति ज्ञानसंपन्नः सन् निष्कामेन फलाभिसंधिराहित्येन कर्माणीन्द्रियव्यापाराणि कुर्वन्, इह; पृथिव्यां, **शतं समाः**; शतसंख्यकान् संवत्सरान् दीर्घायुःपरिमितं कालमपि **जिजीविषेत्** जीवितुमिच्छेदिति संबन्धः । **त्वयि**; नरे, युष्मच्छब्दव्यवहारेण नरमात्र उपलक्षितः । **नान्यथा**; नान्यः प्रकारः । इत एवंविधनिष्कामकर्मणोऽस्ति, येन प्रकारेण **कर्म न लिप्यते** कर्मणा न लिप्स्यसे, कर्मफलं न प्राप्स्यसि । अत्रात्मज्ञानिनो जीवन्मुक्तावस्था सूचिता । यावद्देहधारणं विद्यते तावन्न कोऽपि ज्ञानी निष्क्रियो जीवेत्, इन्द्रियादिसंभवादारब्धकर्मवशाच्च । तथाचोक्तं भगवतार्जुनं प्रति—

"न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥" इति ॥

ननु ब्रह्मात्मविज्जीवन्मुक्तः प्रकृतिवशाद्देहधर्मानुरोधेन लोकशिक्षार्थं वा कर्माणि कुर्वन्नपि सर्वत्र ब्रह्मैव पश्यतीत्युक्तमादिमन्त्रेणेशावास्यमित्यादिना । काठकेऽप्युक्तम्;

"पुरमेकादशद्वारमजस्यावक्रचेतसः ।
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते ॥"

इति । स विमुक्त आत्मज्ञानी यदि शतवर्षाण्यपि जिजीविषेत् तथापि न कर्मणा लिप्यते । सन्प्रत्ययो गौरवार्थः बहुतरकर्मानुष्ठानेनापि जीवन्मुक्तस्य न कर्मबन्ध इति दर्शयितुं व्यवहृतः । ज्ञानकर्मणोर्विरोधोऽज्ञानां सकामनिष्कामकर्मपक्षे,

न ज्ञानिनामिन्द्रियादिव्यापारमात्रे बोद्धव्यः। ज्ञानिनामिन्द्रियादिव्यापारो न तत् कर्म यद्बध्नाति जीवं संसारद्रुमे यथा भगवतो वासुदेवस्य क्षात्रधर्मपालनम्।

"न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा।"
"आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते॥"

इत्यादि स्मृतिवाक्येभ्यः।

"भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे॥"
"यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते॥"
"यदा पश्यः पश्यते रुक्मवर्णं कर्त्तारमीशं पुरुषं ब्रह्मयोनिम्।
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति॥"

इत्यादिश्रुतिवाक्येभ्यश्च॥ २॥

सम्यगात्मज्ञानलक्षणां जीवन्मुक्तावस्थामुक्त्वा, न भाति नास्ति चैतन्यमिति सम्यगात्मज्ञानाभावलक्षणां मूढावस्थामाह—

असुर्या नाम ते लोका अन्धेन तमसावृताः।
ताꣳस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः॥ ३॥

असुर्येति। सुरा ज्ञानिनः, न सुरा असुराः सम्यगात्मज्ञानविहीनाः। "देवासुरा ह वै यत्र संयेतिरे" इत्यादिच्छान्दोग्योपनिषद्वर्णित उपाख्याने "असुराः पाप्मना विविधुः" इत्युक्त्वा तेषामात्मज्योतिविरहितं मूढाहंकाररूपं पापस्वभावं तमःस्वरूपत्वं च निर्दिशति। काठकेऽपि;

"अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते॥"
"अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः।
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति॥"

इत्यत्र स्वरूपतटस्थोभयलक्षणस्य ब्रह्मणोऽस्तित्वमनुपलब्धा नास्तिकः सूचितः। गीताशास्त्रेऽपि;

"प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते॥
असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम्।
अपरस्परसंभूतं किमन्यत् कामहैतुकम्॥
एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः॥"

इत्यादि। असुराणां स्वभावापन्ना लोका असुर्या नाम लोका असुर्य इति नाम्नाभिधानयोग्याः। यद्वा नामशब्दोऽनर्थकः। ते लोका लोक्यन्ते प्राप्यन्ते विशिष्टजन्मान्तररूपाणि कर्मफलानि। **अन्धेन** दृष्टिविरहितेनात्मज्योतिःशून्येन मोहस्वरूपेण, **तमसावृता** भवन्तीति शेषः। **तांस्ते प्रेत्य;** इमं नरदेहं त्यक्त्वा, **अभिगच्छन्ति;** प्राप्नुवन्ति। के ते? ये के **चात्महनो जनाः;** आत्मानं घ्नन्तीत्यात्महनो बुद्धेर्मूढत्वाद्देहातिरिक्तो जरामरणरहितो बोधस्वरूप आत्मा नास्तीति-भावयन्तो नष्टात्मानः। त्रिविधानि हि कर्मफलानि भवन्ति। यच्चिन्मयब्रह्मणस्तटस्थ-सगुणभावस्योपासनरूपं कर्म तपस्यादिविधौतचित्तेनेश्वरार्पणबुद्ध्या श्रद्धया संपादितं तदर्चिरादिमार्गेण जीवं ब्रह्मलोकं नयति। यतः पुनरावृत्तिर्न विद्यते। ये त्वविशुद्ध-चित्ताः स्वर्गसुखमेव परमं पुरुषार्थं मन्यमानाः, तदर्थमिष्टापूर्तादिकमाचरन्ति सकामेन बुद्ध्या तेषां तत् कर्म धूमादिमार्गेण तान् नयति चन्द्रलोकं यतः पुनरावृत्तिर्भवतीह संसारे। ये पुनर्देहात्मचिन्तका ऐहिकपरा मूढास्तेषां न काचित् पारलौकिकगति-र्विद्यते अर्चिरादिमार्गेण धूमादिमार्गेण वा, परं तु तेऽविच्छेदेन पुनःपुनरावर्तन-शीलानि जायस्वम्रियस्वेतिकीटपतङ्गमशकादिक्षुद्रभूतानि भवन्ति। एषां जायस्वम्रियस्वभूतानां लोका असुर्या अन्धेन तमसा पूर्णाज्ञानेनावृताः।

"तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्षचर्यं चरन्तः।
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा॥"

"इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति ॥"

"अथैतयोः पथोर्न कतरेण च न तानीमानि क्षुद्राण्यसकृदावर्तीनि भूतानि भवन्ति, जायस्व म्रियस्वेत्येतत्तृतीयं स्थानम्" ।

"न सांपरायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी पुनःपुनर्वशमापद्यते मे ॥"

इत्यादिश्रुतिभ्यः ।

"शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥"
"आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥"

इत्यादिस्मृतिभ्यश्च ॥ ३ ॥

पूर्णज्ञानिनो जीवन्मुक्तभावं पूर्णाज्ञानिनो जायस्वम्रियस्वोपलक्षितमन्धतामिस्रभावं च दर्शयित्वा, चिद्रूपिणो ब्रह्मणः स्वरूपतटस्थावस्थयोर्निर्गुणसगुणभावद्वयं दर्शयति––

अनेजदेकं मनसो जवीयो
नैनद्देवा आप्नुवन् पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येति तिष्ठ-
त्तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

अनेजदिति । अनेजत् "एजृ कम्पने" अकम्पमानं निश्चलमवस्थान्तरविवर्जितं निर्गुणमेकमद्वितीयं सर्वदा सर्वभूतेष्वेकरूपम् । शुद्धचिन्मात्रस्वरूपे निर्गुणे ब्रह्मणि न कोऽपि भेदः संभवति, स्वगतः स्वजातीयो विजातीयो वा । यदा तु तस्मिन् गुणसंबन्धः प्रकटीभवति, तदानन्ताचिन्त्यशक्तिसंपन्ने परमेश्वरे स्वगतभेदा उपजायन्ते तटस्थलक्षणाः, तदुच्यते **मनसो जवीय** इति । मनसो मन उपलक्षितान्तः-

करणाज्जववत्तरं सातिशयेन चञ्चलं परिवर्तनशीलं च। मन एव जगत्पदार्थेषु चञ्चलतमं मुहुर्मुहुर्विभिन्नवृत्तिरूपधारणात्। ब्रह्म तु मायारूपं स्वीकृत्यात्मनि सिसृक्षाक्षोभमुत्पाद्य तत्क्षोभमयं निरन्तरपरिवर्तनशीलं जगत् सृजति। "सोऽकामयत बहु स्यां प्रजायेयेति", "आत्मा वा इदमेक एवाग्र आसीत्। नान्यत् किञ्चन मिषत्। स ईक्षत लोकान् नु सृजा इति";

"एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी॥"

इत्यादिबहुतरश्रुतिवाक्येषु ब्रह्मणः सृष्टिकर्तृत्वं स्रष्टव्यरूपत्वं चोपदिष्टे। सृष्टिकर्तृत्वात् स्रष्टव्यरूपत्वाच्च ब्रह्म मनसोऽपि जववत्तरम्। मनो यद्यद्वृत्तिरूपं गृह्णाति ब्रह्माग्रे तत्तद्वृत्तिरूपेणात्मानं सृजति मनसः संस्कारानुसारेण कर्मफलभोगसंपादनार्थम्। **नैनद्**; ब्रह्म, **देवाः**; द्योतनाद्देवा इन्द्रियाधिष्ठातृदेवगणा आप्नुवन्। तेषां रजस्तमोमालिन्यात्। श्रुत्यन्तरेऽप्युक्तम्, "स वेत्ति वेद्यं न च तस्यास्ति वेत्ता" इति। काठकेऽपि; "पराञ्चि खानि व्यतृणत् स्वयंभूस्तस्मात् पराङ् पश्यति नान्तरात्मन्" इति। **पूर्वमर्षत्**; मनस इन्द्रियाणां च व्यापारेभ्यः प्रागेव गच्छत् तदर्थमात्मानं सृष्टिकार्ये नियोजयत्। उक्तं च काठके;

"य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः।
तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन॥"

इति। यद्वा—यतो ब्रह्मैव मन इन्द्रियाणि स्वस्वव्यापारेषु प्रेरयति, ततस्तत्तेभ्यः पूर्वमर्षत् गतं प्रेरकस्य प्राक्क्रियावत्त्वात्। तलवकारश्रुतौ;

"केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः।
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति॥
श्रोत्रस्य श्रोत्रं मनसो मनो यद् वाचो ह वाचं स उ प्राणस्य प्राणः चक्षुषश्चक्षुः।"

इत्यादिवाक्यानि ब्रह्मणः सर्वसंवेदनानां मूलस्वरूपत्वं प्रतिपादयन्ति। श्रुत्यन्तरेऽपि, "एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः।

स परेऽक्षरे आत्मनि संप्रतिष्ठते" इति । ब्रह्मणः सगुणनिर्गुणभेदेन विरुद्धधर्मित्वं प्रस्फुटयितुं पुनराह—**तदिति**। तद्; ब्रह्म, **धावतः**; क्रियावतः, **अन्यान्**; मनइन्द्रियादीन्, **अत्येति**; अतिरिच्य गच्छति । एवं सगुणभावमुक्त्वा निर्गुणभावमुच्यते—**तिष्ठत्** अचलत् निष्क्रियं अविकारि ब्रह्मतत्त्वम् । अद्वयस्य ब्रह्मणश्चिन्मात्रस्वरूपत्वात् न वस्त्वन्तरस्वरूपप्राप्तिः संभवति । परं तु तस्याचिन्त्यशक्तित्वात् सृष्टौ मायारूपेणाविर्भावः स्यात् । सा ब्रह्ममयी चिद्रूपिणी माया अनादिकर्मसंस्कारान् सत्त्वरजस्तमोगुणभावेन स्वात्मनि ध्रियते । ततः सा चिन्मयी सत्यपि गुणमयी । गुणाश्च चिच्छक्तिरेव, द्वितीयतत्त्वाभावात् । पूर्णचिन्मयं ब्रह्मैतत्त्रिगुणात्मिकामायारूपेण जगत् सृष्ट्वा, तस्मिन् जीवभावं प्रपद्यते जगल्लीलासिद्धये । "इदं सर्वमसृजत, यदिदं किंच, तत् सृष्ट्वा, तदेवानुप्राविशत्," "असद्वा इदमग्र आसीत्, ततो वै सदजायत, तदात्मानꣳस्वयमकुरुत" इत्यादिश्रुतिवाक्येभ्यः । **तस्मिन्**; ब्रह्मणि, **अपः**; कर्माणि धर्माधर्मरूपाणि, **मातरिश्वा**; मातरि अन्तरीक्षे श्वयति गच्छतीति मातारिश्वा वायुः प्राणः दधाति धारयति । क्रियात्मकः प्राणः स्वाश्रयाणि कर्माणि ब्रह्मणि स्थापयति तेषां परमार्थतस्तद्रूपत्वात् ॥ ४ ॥

ब्रह्मणो निर्गुणसगुणभेदेन विरुद्धधर्मवत्त्वं विस्पष्टयति पूर्वमन्त्रार्थं पुनरुक्त्वा—

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥

तदेजतीति। **तत्**; ब्रह्म, **एजति**; चलति सक्रियं भवति, गुणसंबन्धात् मायारूपेण । **तत् न एजति**; निष्क्रियं तिष्ठति गुणसम्बन्धाभावात् पूर्णचित्स्वरूपेण । **तत्**; ब्रह्म, **दूरे**; निर्गुणस्वरूपेणेन्द्रियैर्मनसा वा अप्राप्यत्वात् । "यतो वाचो निवर्तन्ते, अप्राप्य मनसा सह" इति श्रुतेः । **तद् उ अन्तिके**; तदेव ब्रह्म समीपे सगुणभावेन जगन्मयत्वात् । तद् अन्तरभ्यन्तरे चिन्मयात्मरूपेणास्य परिदृश्यमानस्य सर्वस्य जगत्पदार्थस्य । "आत्मास्य जन्तोर्निहितो गुहायाम्", "तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम्", "एको वशी सर्वभूतान्तरात्मा", "य आत्मा सर्वान्तरः" इत्यादिश्रुतिभ्यः । "ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति"

इति स्मृतेश्च । तद् उ एव **सर्वस्यास्य** जगत्पदार्थस्य **बाह्यतो** भोग्यरूपेण । मुण्डकश्रुतावपि ब्रह्मणो विरुद्धधर्मवत्त्वं दर्शयति ;

"बृहच्च तद्दिव्यमचिन्त्यरूपं सूक्ष्माच्च तत् सूक्ष्मतरं विभाति ।
दूरात् सुदूरे तदिहान्तिके च पश्यत्स्विहैव निहितं गुहायाम् ॥"

इति ॥ ५ ॥

सर्वस्यास्य जगतोऽन्तर्बाह्यतो ब्रह्मणः स्थितिमुक्त्वा, जीवन्मुक्तानामात्मयुक्तानां, ब्रह्मविदां सर्वत्रात्मदर्शनं व्याचष्टे—

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

यस्त्विति । **यस्तु**; ब्रह्मवित्, **सर्वाणि**, **भूतानि**; मायापरिणामानि जगद्वस्तूनि, **आत्मनि**; आत्मस्वरूपेण यद् ब्रह्म मयि चित्स्वरूपेणात्मनावतिष्ठते, तदेव मायारूपेण सर्वभूतानीति **अनुपश्यति** उपलभते । **सर्वभूतेषु च आत्मानम्**; भूते भूते य आत्मा चिद्रूपः, स एव ममात्मा घटपटादिष्वाकाशवत् । यथा घटपटादिभेदे प्रत्युत आकाशभेदो न स्यात्, तथा भूतभेदे आत्मभेदो न स्यात् । य एतदुपलभते स **ततः** तस्माद् दर्शनादद्वैतदर्शनहेतोः **न विजुगुप्सते** न निन्दते, आत्मनः परं प्रेमास्पदत्वात् । सर्वभूतेष्वद्वैतात्मोपलब्ध्यभावादेव जीवानां निन्दाप्रवृत्तिर्जायते, सदा सर्वत्र सुखानवाप्तिहेतोः ।

"एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥"
"आनन्दं ब्रह्मणो विद्वान्, न बिभेति कुतश्चनेति ॥"

इत्यादिश्रुतिभ्यः ;

"यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥"
"सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥"

"प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥"

इत्यादिस्मृतिवाक्येभ्यश्च ॥ ६ ॥

पूर्वमन्त्रार्थमनुवदत्यद्वैतदर्शिनः शोकमोहापगमं विस्पष्टयितुम्—

यस्मिन् सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

यस्मिन्निति । **यस्मिन्** आत्मनि **सर्वाणि भूतानि आत्मा एव** अद्वैतात्मतत्त्वमेव **अभूत्** अनुभूतः । **विजानतः** आत्मतत्त्वज्ञस्य **एकत्वम्** अद्वैतमनुपश्यतः भवितुः पुरुषस्य, **तत्र** तस्मिन् आत्मनि, **को मोहः कः शोक** इति संबन्धः । अनात्मवित्सु बहुत्वमनुपश्यत्स्वेव रागद्वेषादिजन्यशोकमोहौ संभवतः, न त्वात्मवित्सु द्वैतविवर्जितेषु निर्मलचित्तेष्वकामिषु । "नेह नानास्ति किंचन," "मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति" इति काठकश्रुतौ बहुत्वदर्शिनां मूढानामेव शोकमोहाधीनत्वात् पुनः पुनः संसारावृत्तिरुच्यते । अद्वैतदर्शिनस्तु तदभावात् संसारचक्राद्विमुच्यन्ते;

"यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥"

"आत्मैव संविशत्यात्मनात्मानं य एवं वेद य एवं वेद ।" "स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति" इत्यादिश्रुतिभ्यः ।

"आत्मनं चेद्विजानीयादयस्मीति पूरुषः ।
किमिच्छन् कस्य कामाय शरीरमनुसंज्वरेत् ॥"
"तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं मत्त्वा धीरो हर्षशोकौ जहाति ॥"

इत्यादिभ्यश्च ॥ ७ ॥

जगत आत्मरूपत्वं तज्ज्ञानस्य च महत्त्वमुक्त्वा, तस्यैवात्मनः शरीरजीवेश्वररूपैः सगुणत्वं, कूटस्थरूपेण निर्गुणत्वं च दर्शयति—

स पर्यगाच्छुक्रमकायमव्रण-
मस्नाविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयंभूर्याथातथ्यतो-
ऽर्थान् व्यदधात् शाश्वतीभ्यः समाभ्यः ॥ ८ ॥

स इति । **स** आत्मा सगुणः सन्, **पर्यगात्** परिवेष्टितवान् समन्तादाच्छादितवान् शरीररूपेण जीवरूपेण च । कं पर्यगात्? **शुक्रं** शुभ्रं रजस्तमोमालिन्यरहितं द्युतिमन्तम् । **अकायम्**; अशरीरम् । **अव्रणम्**; अज्वरम् । **अस्नाविरम्**; स्नावाः सिरा यस्मिन् न विद्यन्ते तमस्नाविरं सिरारहितं सिरोपलक्षितक्रियासाधनरहितं निष्क्रियमित्यर्थः । **शुद्धम्**; पवित्रम् । **अपापविद्धम्**; धर्माधर्मादिसंस्कारवर्जितम् ।

"दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥"

इति श्रुतेः । एतानि ब्रह्मणः स्वरूपलक्षणानि निष्कलभावसूचकानि । यदुक्तं माण्डूक्यश्रुतावात्मनश्चतुर्थपादनिर्णये, "अदृश्यमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते" इति । निर्गुणः स शुद्धचिद्रूप आत्मा सगुणेनात्मना जाग्रत्स्वप्नसुषुप्तिलक्षणैस्त्रिभिः शरीरैराच्छाद्यते । एवमाच्छादितोऽपि स आत्मा अशरीर एव शरीराधिष्ठातृत्वेऽपि गुणसंबन्धाभावहेतोः शरीरधर्मग्रहणासंभवात् । तदुक्तं छान्दोग्यश्रुतौ; "मघवन् मर्त्यं वा इद१ शरीरमात्तं मृत्युना तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै सशरीरः प्रियाप्रियाभ्यां, न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः" इति । आत्मनो निर्गुणकूटस्थरूपेणाशरीरत्वं, सगुणजीवरूपेण सशरीरत्वमित्यर्थः । सगुणस्यात्मनः स्वभूतगुणक्रियावशाच्छुद्धचिद्रूपत्वं स्वल्पाधिकं प्रच्छन्नं भवति, ततश्च जीवत्वं शरीरत्वं चोपजायेते । निर्गुणः कूटस्थ आत्मा सगुणस्यैतज्जीवशरीरभावाभ्यामाच्छाद्यते । एकमेव तत्त्वं विद्यते नान्यदस्ति किंचनेति सर्वोपनिषदां मतम् । तच्च ब्रह्म चिद्रूपम् । ततश्चिद्रूपमेव सर्वं जगत् । सृष्टौ सा चित् प्रतिदेहं पूर्णापूर्णभावाभ्यामाविर्भवति । पूर्णभावेन सा कूटस्था, अपूर्णभावेन जीवः, शरीरं च । कथं पूर्णा सा भवत्यपूर्णा?

अचिन्त्यशक्तेस्तस्या अनादिसृष्टिशक्तित्वात् । किं तच्छक्तिश्चिदेव ? चिद्भिन्ना वा ? चिदेव सा शक्तिः ; शक्तिशक्तिमतोरभेदत्वात् । कथं चिद्रूपिणी सृष्टिशक्तिश्चैतन्यं ह्रस्वीकरोति ? उक्तमेव, ब्रह्मणोऽचिन्त्यशक्तित्वात् । उक्तं च ऐतरेयोपनिषदि ; " यदेतद्धृदयं मनश्चैतत् । संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा दृष्टिर्धृतिर्मतिर्मनीषा जूतिः स्मृतिः संकल्पः क्रतुरसुः कामो वश इति । सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति । एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च पञ्च महाभूतानि पृथिवी वायुराकाश आपो ज्योतीꣳषीत्येतानीमानि च क्षुद्रमिश्राणीव । बीजानीतराणि चाण्डजानि च जारुजानि च स्वेदजानि चोद्भिज्जानि चाश्वा गावः पुरुषा हस्तिनो यत्किंचेदं प्राणिजङ्गमं च पतत्रि च यच्च स्थावरम् । सर्वं तत् प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म " इति । प्रपञ्चस्य यद्व्यावहारिकजडत्वं तज्जीवानां भोगेच्छारूपकर्मसंस्काराद्भवति । संस्कारवशाज्जीवा भोगमिच्छन्ति, पुनस्तदिच्छापूरणाय भोग्यप्रपञ्चस्याविर्भावः स्यात् । जीवानामपूर्णचिद्भावत्वादेव तेषां भोगेच्छा, प्रपञ्चे जडत्वभोग्यत्वदर्शनं च । ततः संस्कारा एव जीवानामपूर्णचिद्भावत्वस्य कारणानि । ते त्रिगुणात्मिकास्त्रिगुणपरिणामाः । ब्रह्मणो गुणमयी सृष्टिशक्तिर्मायैव कर्मरूपेण कर्मजन्यसंस्काररूपेण च स्वकीयपूर्णचिद्भावमाच्छाद्य जीवादिभावमवाप्नोति ।

" छन्दाꣳसि यज्ञाः क्रतवो व्रतानि भूतं भव्यं यच्च वेदा वदन्ति ।
यस्मान्मायी सृजते विश्वमेतत् तस्मिंश्चान्यो मायया संनिरुद्धः ॥ "
" मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ "

इत्यादिश्रुतिभ्यः । एषा ब्रह्मणः सृष्टिलीला । " सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किंच । तत् सृष्ट्वा । तदेवानुप्राविशत् " इति श्रुतेः कामतः कर्मसंस्कारात् तपसो ज्ञानाच्च सृष्टिरित्युपपद्येत । तस्मात् सृष्टिशक्तेर्मायाया मूलप्रकृतेः सगुणब्रह्मणो वा द्विविधं रूपमस्ति ; कामरूपं, ज्ञानरूपं च । कामरूपेण सा त्रिगुणात्मिका ; ज्ञानरूपेण चिन्मयी । त्रिगुणात्मिका सा स्थूलसूक्ष्मकारणशरीराणां कारणं, चिन्मयी सा शरीराधिष्ठितानां

सर्वसंवेदनानां हेतुः। त्रिगुणाश्च न चिद्भिन्नाः। प्रलये ते ब्रह्मस्वरूपेण तिष्ठन्ति। "आनीदवातꣳ स्वधया तदेकम्, तस्माद्धान्यं न परः किंच नास", "सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्" इत्यादिश्रुतिभ्यः। प्रलयान्तेऽपि ते ईश्वरात्मना साम्यावस्थायां चिद्रूपेणावतिष्ठन्ते, यस्मात् सगुणब्रह्मण ईश्वरस्य सर्वज्ञत्वनियन्तृत्वादिधर्माः। "ते ध्यानयोगानुगता अपश्यन् देवात्मशक्तिं स्वगुणैर्निगूढाम्" इति श्रुतेः। ते योगिनः देवात्मिकां ब्रह्मात्मिकां शक्तिं सृष्टिशक्तिं स्वगुणैः स्वभूतसत्त्वरजस्तमोगुणैः निगूढाम् गुप्तस्वरूपां अपश्यन्नित्यर्थः। सा च भगवतीशक्तिः सृष्टयर्थमंशतः साम्यावस्थामेकरसत्वं परित्यज्य विषमत्रिगुणरूपेणाविर्भवति स्वीययाचिन्त्यशक्त्या। ततो जगत् यस्मिन् सा पुनः विषमगुणसंबन्धाज्जीवरूपेण भुनक्ति, अविषमगुणसंबन्धादीश्वररूपेण सर्वमेतच्छास्ति। न कदाचिद्गुणाश्चिद्भिन्नास्तिष्ठन्ति, चैतन्यस्य सर्वव्यापकत्वात्। ततस्तेषां चिद्भिन्नत्वमप्रतिपन्नम्, प्रलयान्ते चिद्रूपिणो ब्रह्मण आविर्भावात्, पुनः प्रलये तस्मिन्नवसानाच्च। "उद्गीतमेतत् परमं तु ब्रह्म तस्मिंस्त्रयं सुप्रतिष्ठाक्षरं च" इति श्रुतेः। त्रयं भोग्यं भोक्ता प्रेरयितेति यावत्; अक्षरं निर्गुणं ब्रह्म। सगुणस्यात्मनः शरीरभावेन जीवभावेन चाच्छादयितृत्वमुक्त्वा नियन्तृत्वमुच्यते—कविरिति। **कविः**; क्रान्तदर्शी सर्वद्रष्टा; अनेन कारणशरीराधिष्ठातृत्वं सूचितम्। **मनीषी**; मनस ईशिता नियन्ता; अनेन लिङ्गशरीराधिष्ठातृत्वं सूचितम्। **परिभूः**; परि समन्तात् सर्वेषामुपरि वा भवतीति परिभूः; अनेन स्थूलशरीराधिष्ठातृत्वमपि सूचितम्। **स्वयम्भूः**; स्वयमेव भवतीति निष्कारणः। ईश्वररूपेण जगद्रूपेण वा स स्वयमेव भवति, अचिन्त्यशक्तिमत्त्वात्। स ईश्वरो **याथातथ्यतः** यथाभवितुमर्हति तथा यथातथा, याथातथाभावो याथातथ्यं तदनुसृत्य याथातथ्यतः यथोचितभावेन **अर्थान्** कामान् परलोकार्थानुष्ठितकर्मसंस्कारान् **व्यदधात्** विभज्य स्थापितवान्; **शाश्वतीभ्यः** नित्याभ्यः **समाभ्यः** संवत्सरेभ्यः, संवत्सर इत्युपलक्षणम्, नित्याय कालायेत्यर्थः। अनेन कालस्य नित्यत्वमुक्तम्। "संवत्सरो वै प्रजापतिः। तस्यायने दक्षिणं चोत्तरं च। तद् ये ह वै तदिष्टापूर्ते कृतमित्युपासते। ते चान्द्रमसमेव लोकमभिजयन्ते। त एव पुनरावर्त्तन्ते तस्मादेते ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते। एष ह वै रयिर्दक्षिणः पितृयाणः। अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्ययात्मानमन्विष्यादित्यमभि

जयन्ते" इत्यादिप्रश्नोपनिषद्वाक्येषु संवत्सरमासाहोरात्रस्वरूपे प्रजापतौ जनानां कर्माणि व्यवस्थीयन्ते ॥ ८ ॥

किं प्रकाराणि तानि कर्माणि? कुत्र कुत्र च तानि व्यवस्थीयन्ते? इति विशेषेण वक्ष्यति—

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायᳬरताः ॥ ९ ॥

अन्धं तम इत्यादिमन्त्रेषु । द्विविधं हि पारलौकिकं कर्म; पुनरावर्तन विधायकं, अमृतत्वविधायकं च । यस्तु ब्रह्मविदद्वैतदर्शी 'सर्वाणि भूतान्यात्मन्येवानुपश्यति, सर्वभूतेषु चात्मानम्' 'यस्मिन् सर्वाणि भूतान्यात्मैवाभूत्' न तस्य किंचित् करणीयं विद्यते प्रयोजनाभावात् परलोकस्पृहाभावात्, स इहैव मुक्तो भवति । कर्माणि कुर्वन्नपि न तस्य कर्मबन्ध इत्युक्तं द्वितीयमन्त्रे ।

"यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥"
"यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति", ॥
"आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ।
पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ते कामाः ॥"
"लीना ब्रह्मणि तत्परा योनिमुक्ताः" इत्यादिश्रुतिभ्यः ।"
"यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ॥
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ।
नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।"
"न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥"

इत्यादिस्मृतिभ्यश्च । न तु नित्यशुद्धबुद्धमुक्तब्रह्मज्ञाने सर्वेषामधिकारः । ज्ञानिनामेव ब्रह्मनिष्ठाज्ञानिनां कर्मनिष्ठा । यावन्न चित्तशुद्धिस्तावन्न ज्ञानसिद्धिः । यावन्न वासनाक्षयस्तावन्न चित्तशुद्धिः । यावन्न निष्कामकर्माभ्यासस्तावन्न वासना-

क्षयः । अत एव मुक्तिकामिनामविदुषां सर्वथा निष्कामकर्माभ्यास एव कर्तव्यः, ये त्वविद्वांसो मूढाः स्वर्गवासजन्यसुखाभिलाषिणस्ते श्रौतस्मार्तकर्माणि फलाभिसंधित्सया विधायाविद्यायां वर्तन्ते । न तेषां वासनाक्षयो न संसारनिवृत्तिः ।

"अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्याभिमन्यन्ति बालाः ।
यत् कर्मिणो न प्रवेदयन्ति रागात् तेनातुराः क्षीणलोकाश्च्यवन्ते ॥
इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति ॥"

इत्यादिश्रुतिभ्यः ।

"आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥"
"त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान् दिवि देवभोगान् ॥
ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥"

इत्यादिस्मृतिभ्यश्च । ये पुनर्विद्वांसो गुरुशास्त्रोद्भासितचित्ताः स्वर्गसुखं स्वल्पं मन्यमाना ब्रह्मण आनन्दस्वरूपत्वं विचिन्त्य, संसारदुःखस्यात्यन्तिकोच्छेदमिच्छन्तः सर्वकर्मसूपासितदेवतानां ब्रह्मरूपत्वं विभाव्य, वर्णाश्रमोचितकर्माणीश्वरार्पणबुद्ध्या समाचरन्ति ; ते ब्रह्मलोकं प्राप्यामृता भवन्ति । अत एव द्विविधा हि मोक्षभाजिनः ; ज्ञानिनः, निष्कामकर्मिणश्च । ज्ञानिन आत्मस्वरूपमवगत्य जीवन्मुक्तावस्थायां प्रतिष्ठिताः सन्तः सुखदुःखे समे कृत्वात्मरतय आत्मन्येवावतिष्ठन्ते । ते अस्माल्लोकात् प्रेत्य विदेहाश्चिद्रूपे ब्रह्मणि विलीयन्ते । निष्कामकर्मिण आत्मनि ब्रह्मस्वरूपमनवगत्यापि सर्वसुखानां दुःखशेषत्वमनुभूय, दृष्टानुश्रविकविषयवितृष्णा-रूपापरवैराग्यमाश्रित्य, योगमवलम्ब्य निष्कामेन कर्मणा क्रममुक्तेः पन्थानमारोहन्ति । तत्र ते सत्यलोके चित्तशुद्धिवशात् परवैराग्यं सुखदुःखमयं समदर्शनरूपं ब्रह्माद्वैत-विज्ञाननिष्ठमवाप्य कल्पान्ते मुच्यन्ते । उक्तं च भगवता वासुदेवेन—

"आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥
शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥
नैते सृती पार्थ जानन् योगी मुह्यति कश्चन ।
तस्मात् सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥
वेदेषु यज्ञेषु तपःसु चैव दानेषु यत् पुण्यफलं प्रदिष्टम् ।
अभ्येति तत् सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥"

इत्यादि ।

"तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्षचर्यां चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतं स पुरुषो ह्यव्ययात्मा ॥"
"ब्रह्मणा सह ते सर्वे संप्राप्ते प्रतिसंचरे ।
परस्यान्ते कृतात्मानः प्रविशन्ति परं पदम् ॥"

इत्यादिश्रुतिस्मृतिभ्यश्च । ते विद्वांस इष्टापूर्त्तं वरिष्ठं मन्यमानाः, अपेक्षया न, अद्वयब्रह्मज्ञानात् । ननु कथमेषां निष्कामकर्मिणां कर्मप्रयोजनम्? कर्मफलसंन्यासिनां कर्मसंन्यास एव युक्तः, न कर्म । यत् निष्कामेन संपाद्यमानेऽपि कर्मिणः फलज्ञानात् फलमेव प्रयच्छति ब्रह्मलोकवासलक्षणम् । अस्ति प्रयोजनमविशुद्धचित्तत्वाद्ब्रह्मोपलब्ध्यभावात् । यावच्चित्तमालिन्यं यावन्न ब्रह्मख्यातिस्तावज्जीवानां नैष्कर्म्यं न संभवति । नापि कर्मेन्द्रियनिग्रहान्नैष्कर्म्यं सिद्ध्यति, मनसश्चाञ्चल्यात् परमात्मनि स्थित्यसंभवाद् विषयसंसर्गाच्च । एतादृशं मनः कर्म करिष्यत्येव, तस्मात् मृषा कर्मेन्द्रियनिग्रहः । भगवतापि कर्मत्यागनिन्दा क्रियते ;

"कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ।
नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ॥"

"मा ते सङ्गोऽस्त्वकर्मणि" इत्यादिषु । फलतः कर्माधिकारिणां कर्मत्यागे चित्तमालिन्यं भृशं वर्धत एव ; कर्मेन्द्रियव्यापारमुक्तस्य मनसः स्वच्छन्द-

विषयचिन्तनात्। ननु ब्रह्मस्वरूपविचारे तेषां मनस्तिष्ठतु। तत् नाविशुद्धचित्तेन तद्विचारासंभवात्। यदा तु विशुद्धचित्ते ब्रह्मज्योतिः स्फुरति, तदैव स ज्ञानी स जीवन्मुक्तो विचारेण जीवति। अपरेषां मलिनसत्त्वानां कर्मण्येवाधिकारः। "दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता" इति श्रुतेः। अत्र विद्याशब्देन ब्रह्मोपलब्धिरुच्यते; न देवताज्ञानमात्रम्, देवताज्ञानस्याविद्यया समुच्चयसंभवात्। तच्च कर्म निष्कामेनेश्वरार्पणबुद्ध्या देवताज्ञानेन संपादितं विशोधयति। येषां भाग्यवशेनेहैव तच्छुद्धिर्भवति, ते ज्ञानभूमिकामारुह्य लोकातीतं ब्रह्मपदं प्रविशन्ति। येषां तु न तद्भवति, ते ब्रह्मलोकं प्राप्य तत्र कालेन विधौतचित्तमालिन्याद् ज्ञाने प्रतिष्ठीयन्ते। अन्धं तम आत्मज्योतीरहितं पितृयानं धूमादिमार्गं प्रविशन्ति, येऽविद्यामज्ञानमात्मज्ञानपरिपन्थि सकामं देवताज्ञानवर्जितं केवलं कर्म उपासते आचरन्ति। "अथ य इमे ग्राम इष्टापूर्ते दत्तमित्युपासते धूममभिसंभवन्ति धूमाद्रात्रिं रात्रेरपरपक्षमपरपक्षाद् यान् षड्दक्षिणैति मासांस्तान् नैते संवत्सरमभिप्राप्नुवन्ति। मासेभ्यः पितृलोकम्" इत्यादिश्रुतेः। ततस्तस्मात् तमसो भूय इव अधिकमेव ते तमः प्रविशन्तीति शेषः। **य उ**; ये तु विद्यायां देवताज्ञाने पञ्चाग्निविद्यायां देवतासु ब्रह्मबुद्ध्या **रताः** परं तु कर्मत्यागिनः। पितृयानपथि कर्मत्यागिनां गतिः कर्मिणां गत्यपेक्षा मूढतरा भवतीत्यर्थः॥ ९॥

अन्यदेवाहुर्विद्ययान्यदाहुरविद्यया।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे॥ १०॥

पृथक्कृतयोर्विद्याविद्ययोरिदं पृथक्फलत्वं समुच्चितयोरपि तयोः परमन्त्रोल्लिखितं पृथक्फलत्वमाचार्यैरुक्तम्। **अन्यदेव** पृथगेवा**हुः** वदन्ति **विद्यया, अन्यदाहुरविद्यया। इति** मतं **शुश्रुम** वयं श्रुतवन्तः **धीराणां** पण्डितानाम्, आचार्याणां **ये** आचार्या **नो**ऽस्मभ्यं **तत्** विद्याविद्याविषयं विचचक्षिरे व्याख्यातवन्तः॥ १०॥

विद्याविद्ययोरेकत्रानुष्ठानेन महत्फलमुपजायते। तत्फलजनने तयोः पृथक्त्वेन किं साफल्यमस्ति? तदुक्तम्—

विद्यां चाविद्यां च यस्तद्वेदोभयँ सह।
अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते॥ ११॥

विद्यामिति। **विद्यां** च देवताज्ञानं चाविद्यां च कर्म च यस्तदुभयं विद्याविद्ये वेद अचरति **सह** एकत्रैव विद्योद्भासितामविद्यामाचरतीत्यर्थः। देवताज्ञान-सहकृतं कर्म स्वर्गसुखलाभेच्छाविवर्जितं सन्निष्कामं भवति। तथासति स निष्काम-कर्मी **अविद्यया** कर्मणा **मृत्युं तीर्त्वा** मृत्युमित्युपलक्षणं, जन्ममृत्युचक्रमतिक्रम्य कर्मणा चित्तशुद्धिमवाप्य भोगेच्छाराहित्याद् भोगक्षेत्रस्थूलशरीरसंबन्धाद्विमुक्तः सन्नि-त्यर्थः। **विद्यया** देवताज्ञानेन तज्ज्ञानोत्कर्षेण ब्रह्मज्ञानेन च **अमृतम्** अपुनरावृत्तिलक्षणं ब्रह्मलोकं कल्पान्ते मोक्षं च अश्नुते प्राप्नोति। "तद्य इत्थं विदुः ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभि संभवन्त्यर्चिषोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद् यान् षडुदङ्ङेति मासांस्तान्। मासेभ्यः संवत्सरं संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषोऽमानवः स एनां ब्रह्म गमयत्येष देवयानः पन्था" इति श्रुतेः॥ ११॥

उक्तमर्थं पुनः कार्यकारणोपासनव्यपदेशेनोपदिशति—

अन्धं तमः प्रविशन्ति येऽसंभूतिमुपासते।
ततो भूय इव ते तमो य उ संभूत्यांरताः॥ १२॥

अन्धं तम इति। सगुणब्रह्म जगतः कारणं, संभूतिर्वा। संभवति कार्य-रूपेणाविर्भवतीति संभूतिः, यच्च कार्यं जगत् तदसंभूतिरकारणम्। उपासनास्थले कार्याभिमानिन्यो देवता बोद्धव्या, यथाग्निर्वायुरित्यादयः। अन्धं तमः पितृलोकं प्रविशन्ति, ये असंभूतिं कार्यदेवता अग्न्यादीनुपासते तत्तद्रूपेण तेषामीश्वरस्वरूप-मनवगत्य फलकामनया। **ततो भूय इव** तमः प्रविशन्ति, **य उ संभूत्यां** जगत्कारणे सगुणब्रह्मणि, ईश्वरे रताः। देवताज्ञाने सत्यपि ब्रह्मज्ञानविहीनानां कर्माधिकारिणां तेषां कर्मत्यागाद्घोरतामसिकलोकप्राप्तिः॥ १२॥

अन्यदेवाहुः संभवादन्यदाहुरसंभवात्।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे॥ १३॥

संभवात् संभूतेः सगुणब्रह्मोपासनादित्यर्थः। **असंभवाद्** असंभूतेः कार्यदेव-तानामग्न्यादीनामुपासनादित्यर्थः। अन्यत् पूर्ववत्॥ १३॥

संभूतिं च विनाशं च यस्तद्वेदोभयꣳसह ।
विनाशेन मृत्युं तीर्त्वा संभूत्यामृतमश्नुते ॥ १४ ॥

संभूतिं सगुणब्रह्म । **विनाशं** विनाशं याति **यः** स विनाशः कार्यवर्गोऽन्यादयः कार्यदेवताः तान् । विनाश एव यो विनश्यति धर्मधर्मिणोरभेदात् । अन्यत् पूर्ववत् ॥ १४ ॥

विद्याविद्ययोः संभूत्यसंभूत्योर्वा समुच्चयकारिणाममृतत्वमुल्लिख्य, केन मार्गेण तदमृतत्वं भवति? मृत्युकालीनप्रार्थनाच्छलेन तत् प्रदर्शयति चतुर्भिर्मन्त्रैः—

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नापावृणु सत्यधर्माय दृष्टये ॥ १५ ॥

हिरण्मयेन पात्रेणेत्यादि । **हिरण्मयेन** हिरण्यं ज्योतीरूपं तन्मयेन ज्योतिर्मयेन **पात्रेण** आच्छादकेन मण्डलेन **सत्यस्य** ब्रह्मणः; "तस्य ह वा ब्रह्मणो नाम सत्यम्" इति श्रुतेः । **अपिहितम्**; आच्छादितं **मुखम्**; मुखोपलक्षितं स्वरूपम् । "अथ य एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते हिरण्यश्मश्रुर्हिरण्यकेश आप्रणखात् सर्व एव सुवर्णः" इति श्रुतेः । ज्योतिर्मयेन मण्डलेनादित्यपुरुषस्य ब्रह्मणः स्वरूपमाच्छादितम्, लोकदृष्टिबहिष्कृतमित्यर्थः । "आदित्यो ब्रह्मेत्यादेशः" इति श्रुतेः । **तत्** मुखं ब्रह्मस्वरूपं **त्वं पूषन्** कर्मफलविधानेन जीवानां पोषक! यदा जीवाः स्थूलशरीरेभ्यः तदनन्तरं देवः पूषा तान् स्वस्वकर्मोचितान् मार्गान् प्रापयति ।

"वयमु त्वा पथस्पते रथं न वाजसातये । धिये पूषन्नयुज्महि ॥"
"वि पथो वाजसातये चिनुहि वि मृधो जहि । साधन्तामुग्र नो धियः ॥"

उत्क्रामन्ति, तदा "रथी ऋतस्य नो भव", "विश्वा हि माया अवसि स्वधावो भद्रा ते पूषन्निह रातिरस्तु" इत्यादिश्रुतिभ्यः । **अपावृणु**; अनाच्छादितं कुरु । **सत्यधर्माय**; सत्यं धर्मो यस्य सोऽहं सत्यधर्मा तस्मै सत्यधर्माश्रिताय मह्यम् । किमर्थम्? **दृष्टये**; सत्यस्वरूपस्यादित्यपुरुषस्य प्रत्यक्षत्वाय । अनेन मन्त्रेण सत्यधर्माणामादित्यपुरुषप्राप्तिरुक्ता । आदित्यात्ते ब्रह्मलोकं गच्छन्ति । "आदित्यं

गच्छत्येतद्वै खलु लोकद्वारं विदुषां प्रपदनम्" इति श्रुतेः । प्रश्नोपनिषद्यप्युक्तं, "स तेजसि सूर्ये संपन्नः । यथा पादोदरस्त्वचा विनिर्मुच्यते एवं ह वै स पाप्मना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माजीवघनात् परात्परं पुरिशयं पुरुषमीक्षते" इति ॥ १५ ॥

पूष्णो देवस्य कर्मफलदातृत्वं तथा जगन्नियन्तृत्वादिधर्मवत्त्वमाह—

पूषन्नेकर्षे यम सूर्य्य प्राजापत्य व्यूह रश्मीन् समूह तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ॥ १६ ॥

पूषन्नित्यादिना । हे **पूषन्** जगतः पोषक ! हे **एकर्षे** । एक ऋषति गच्छतीत्येकर्षिरेकाकिगमनकारी । न कोऽपि द्वितीयोऽस्ति यस्य साहचर्येण स जीवानां मार्गान् विदध्यात् । यद्वा एकर्षिर्नामाग्निः । "क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः स्वयं जुह्वत एकर्षिं श्रद्धयन्तः" इति श्रुतेः । स एवाग्निर्मार्गदेवरूपेण होतारं तदर्जितब्रह्मलोकं प्रापयति । हे **यम!** यमयति जीवानां कर्मफलानीति यमः । हे **सूर्य!** आदित्याख्यसूर्यदेवताया इच्छानुसारेण पूषा जीवान् स्वस्वलोकं प्रापयति, अतः स गौरवात् सूर्य एव । यद्वा जगत्सविता सूर्यः पूषदेवतारूपेण जीवान् कर्मानुसारेण स्वस्वस्थाने स्थापयति, अतः स सूर्य एव । "यास्ते पूषन्नावी अन्तः समुद्रे हिरण्मयीरन्तरीक्षे चरन्ति । ताभिर्यासि दूत्यां सूर्यस्य कामेन" इति श्रुतेः । हे **प्राजापत्य!** प्रजापतेरपत्यं पुमानिति प्राजापत्यः, प्रजापतिनन्दनः । कर्मफलप्रापणेन प्रजापालनात् स प्राजापत्यः । उक्तं च संहिताश्रुतौ—"विमुचो नपात्", विमुचः स्रष्टुः प्रजापतेः पुत्र इत्यर्थः । **समूह** संहर प्रशमय, **तेज** आदित्यदेवस्य ज्वालात्मको भावः । **यत्ते** तव पूष्णः **रूपं कल्याणतमं** परममङ्गलास्पदं **तत् ते** रूपं पश्यामि, यथा पश्यामि तथा कुर्वित्यर्थः । "शुक्रं ते अन्यद्यजतं ते अन्यद्विषुरूपे अहनी द्यौरिवासि" इति श्रुतेः । प्रार्थकस्य देवताज्ञानं दर्शयति—**योऽसाविति** । **योऽसौ ; असौ** पुरुषः सूर्यमण्डलमध्यवर्त्यादित्यपुरुषः, **सोऽहमस्मि,** अतस्तत्प्राप्तिं प्रार्थयामि । "य एष आदित्ये पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मि" इति श्रुतेः ॥ १६ ॥

पूष्णि प्रार्थनानन्तरं प्राणस्य देहादुत्क्रमणमासन्नं चिन्तयित्वा जीवानामनुष्ठितं कर्म स्मरति यदनुसारेण परलोकगतिर्भविष्यति—

वायुरनिलममृतमथेदं भस्मान्तं शरीरम्।
ॐ क्रतो स्मर कृतꣳ स्मर क्रतो स्मर कृतꣳ स्मर ॥ १७ ॥

वायुरिति। अथ मृत्युकाले वायुः यमः स्थूलदेहस्थप्राणरूपो वायुः देहादुत्क्रान्तः सन् **अनिलममृतं** मरणरहितो वायुर्भवत्विति शेषः। सूक्ष्मशरीरस्थप्राणरूपेणैव चिरं तिष्ठतु, यथा पुनः स्थूलदेहप्राप्तिर्न स्यात्। इदं शरीरं च प्राणस्योत्क्रमणान्ते अग्नौ दग्धं सत् **भस्मान्तं** भूयात्। ओमिति ब्रह्मप्रतीकः प्रणवः सत्यस्वरूपत्वात् सर्वसंकल्पारम्भे उच्चार्यः। हे **क्रतो!** आत्मानं संबोधयति हे क्रतुमय संकल्पमय त्वं, संकल्पा एव जीवानां जीवत्वकारणं तस्मात्ते तन्मयाः। स्मर। किं स्मरेत्? कृतमनुष्ठितं कर्म स्मर। "अथ खलु क्रतुमयः पुरुषो यथा क्रतुरस्मिँल्लोके भवति तथेतः प्रेत्य भवति" इति श्रुतेः। **क्रतो स्मर कृतं स्मरेति** पुनरुक्तिरादरार्थम् ॥ १७ ॥

पुनः प्रार्थयति—

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान्।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम ॥ १८ ॥

इति शुक्लयजुर्वेदीयेशावास्योपनिषत् समाप्ता।

अग्ने नयेति। हे अग्ने! यमहं यावज्जीवमीश्वरज्ञानेन जुहाव। **नय;** गमय, **सुपथा;** शोभनेन पुनरावर्तनवर्जितेन देवयानमार्गेण। **राये;** धनाय कर्मफलप्राप्तये **अस्मान्** मामित्यर्थः। **विश्वानि;** सर्वाणि। हे देव! द्योतनात्मक! **वयुनानि;** कर्माणि मयानुष्ठितं कर्मसंतानमित्यर्थः। **विद्वान्;** विजानन्। **युयोधि;** विदूरयास्मत् मम सकाशात् **जुहुराणं** प्रवञ्चकममृतत्ववारकम् **एनः** पापम्। **भूयिष्ठां ते** तुभ्यं नम उक्तिं नमस्कारवचनं विधेम। हे अग्ने! अहं त्वां भूयोभूयः प्रणमामि, मां देवयानपथा ब्रह्मलोकममृतात्मकं प्रापयेत्यर्थः ॥ १८ ॥

सिद्धान्तभाष्यम्

अत्राद्येन मन्त्रेण ब्रह्मणो जगन्मयत्वमुक्तं यद्विभाव्य न कोऽपि भोगेष्वाकङ्क्षां कुर्वीत । य आत्मविदिदं ज्ञात्वा सर्वत्रात्मानमेव पश्यन् कर्माणि करोति, न तस्य कर्मबन्धः स्यात्, स जीवन्मुक्तो भवति, ज्ञानकर्मणोर्विरोधोऽपि तस्मिन्न जायत इति द्वितीयमन्त्रार्थः । तृतीयेन मन्त्रेणात्मविदां जीवन्मुक्तानां संपूर्णविपरीता नास्तिका आत्महनो जना निर्दिष्टा ये परलोकगत्यभावादिहैव पृथिव्यां मृत्योरनन्तरं कीटमशकादिरूपेणातिघोरां गतिं प्राप्नुवन्ति । नास्तिकानां गतिं निर्दिश्यात्मनो निर्गुणसगुणभावद्वयं सर्वकर्माश्रयत्वं च संक्षेपेणाह चतुर्थमन्त्रे । पञ्चममन्त्रेण तद्भावद्वयं स्फूटितम् । षष्ठसप्तममन्त्राभ्यां जीवन्मुक्तस्यात्मज्ञानिनोऽद्वैतदृष्टिश्चित्तशुद्धिश्चोक्ते । अष्टममन्त्रेणात्मनः कूटस्थचित्स्वरूपलक्षणानि जीवेश्वरशरीररूपैः सगुणतटस्थ-लक्षणानि चोक्तानि । नवमादारभ्य चतुर्दशावधिभिर्मन्त्रैरविशुद्धचित्तानामल्पज्ञानिना-मास्तिकानां द्विविधा गतिरुक्ता । तत्रान्धं तमः प्रविशन्तीत्यादिभ्यां नवमद्वादश-मन्त्राभ्यां सकामकर्मिणां कर्मत्यागेऽनधिकारिणां कर्मत्यागिनां च पुनरावर्तनलक्षणा पितृयानगतिरुक्ता । एकादशचतुर्दशमन्त्राभ्यां ज्ञानकर्मसमुच्चयकारिणां सगुणब्रह्मो-पासकानां निष्कामकर्मिणामपुनरावर्तनलक्षणा देवयानगतिरुक्ता । पञ्चदशादारभ्या-ष्टादशावधिभिर्मन्त्रैर्मृत्युकालीनप्रार्थनाच्छलेन देवयानमार्गाधिकारिणो देवताज्ञानमात्म-स्वरूपोपलब्धिश्च दर्शिते ।

इति श्रीसद्गुरुचरणाश्रयसाधकेन सत्यानन्देन विरचितं वासने-
येशावास्योपनिषद्भाष्यं समाप्तम् । ॐ गुरुः ॥

शान्तिपाठः ।

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः ॥ हरिः ॐ ॥

ABBREVIATION USED IN THE INDEX

ऋक्०	ऋक्संहिता	धा० पा०	धातुपाठः
ऐ०	ऐतरेयोपनिषत्	प्रश्न०	प्रश्नोपनिषत्
कठ०	कठोपनिषत्	बृह०	बृहदारण्यकोपनिषत्
कूर्म०	कूर्मपुराणम्	भ०गी०	भगवद्गीता
केन०	केनोपनिषत्	माण्डू०	माण्डूक्योपनिषत्
छान्दो०	छान्दोग्योपनिषत्	मुण्ड०	मुण्डकोपनिषत्
तैत्ति०	तैत्तिरीयोपनिषत्	श्वेत०	श्वेताश्वरोपनिषत्

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